



325

AN INSURGENT ZINE OF SOCIAL WAR AND ANARCHY



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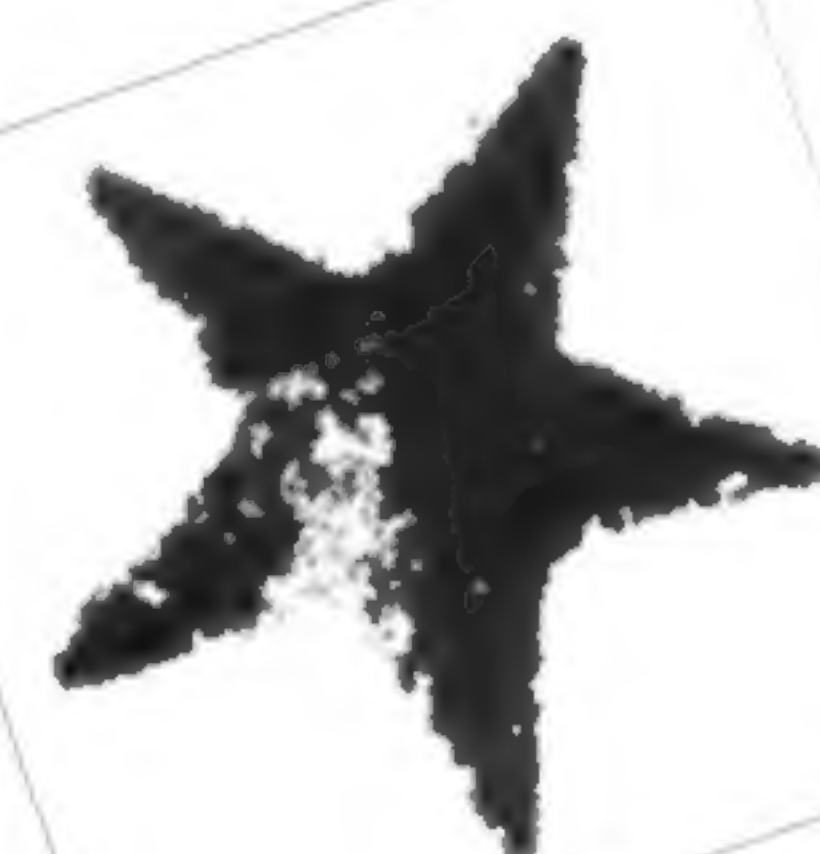


In between all catastrophies, people will free each other.

And like eagles, because of the height that they dominate.
Their ideas will come again.

Against all watchful eyes and killers from any State : here there will be revolution. We'll do it! And we'll triumph. Because freedom always triumphs, even when it's defeated. Like that old legend about the phoenix, and because for the town, strength is life.

Excerpt from "Here There Will Be Revolution" by Rodolfo Gonzalez Pacheco



Front cover images:

UK insurrection of August 2011

Back cover images clockwise:

*CCF Soli-action at Italian Institute in Athens
Banners outside the trial of Billy, Costas & Silvia
Demo for free education in Santiago
London riot cut-up & Royal couple attacked at student demo
Athens fire attack against corporate vehicles
Claim from ICR/FAI Indonesia at scene of ATM blast
FAI Letter bomb sent to Korydallos prison, Athens for CCF
Youth attacks military police in Santiago during student demo
Burning barricade during 1st May in Barcelona*

RESIST / ORGANISE / REPLICATE

325 zine #9

October 2011

325.nostate.net

EDITORIAL

Welcome to **325**, a radical publication of subversive news and articles. This issue was put together after the riots in August, in UK. Since 2003, this irregular and provocative D.I.Y. periodical, forged from the efforts of an international network of contributors, has provided access for prisoners and revolutionary anti-capitalist & anarchist groups to spread their ideas and actions. Things change fast so be sure to look out for news-info and prison transfers to stay up to date with the situations reported. Our website carries select news, analysis and regular updates from anarchist and anti-system groups world-wide. You can find links to radical websites for regularly updated anti-info. Each time a new issue of **325** is released, a free PDF download version is always available from our website, where you can find dozens of free pamphlets and other material to copy and distribute. Contact us with your stories and reports, or throw us a benefit and pass some cash our way. That way we can expand **325** further, putting out the suppressed and vilified information to distribute the anarchist concepts and intentions of the militant groups and individuals in revolution. This magazine is committed to the struggle for freedom, and we ally ourselves with all those who are in conflict with the many regimes and who wish to act for a better world.

Anarchy - No bosses, no police, no politicians, no churches, no prisons, no capitalism, no government, no citizens. Mutual aid, voluntary co-operation, solidarity, individual liberation, self-organisation and direct action - these are our aims, methods and principles, which embody the future we want to establish, in freedom, and if this is not immediately possible, then let's each of us, who have made the decision to free ourselves, live with the flame of insurrection burning inside...

The murderous and usurping bosses who try to control our lives are in fear

for their plans as the populations grow restless from the economic, social and environmental catastrophe.

From UK, Chile, Italy, Greece, Indonesia, Egypt, Tunisia, to Spain, Libya, Mexico, Yemen, France, Belgium and beyond - the people cry out for freedom and express their valiant ideals through action.

As the global anarchic insurrection constructs informal and self-organising minimal structures of communication and co-ordination, our authoritarian enemies obviously wish to monitor, disrupt, imprison and neutralise those who oppose them. This includes generating hostilities between would-be allies, infiltration of groups, creating 'honey-pots', setting people up and sometimes proceeding to provocations, threats and harassment, abducting and torturing people, vilifying them, attacking their family, etc.

When we declare "*The State is the terrorist*", this is not only to refuse the definition of 'terrorism' set in stone by the State. It is also to express that we reject the application of 'innocent' or 'guilty' to our actions of liberation - to declare our revolutionary nature and denounce State and Capitalism.

We wish to destroy the conditions of civilisation and so this project will necessarily strike a terror into the hearts and minds of not only those in power but those who support it. And so it should. Witness the closed doors, the deserted streets, the panicked brigades of citizens following the uprisings in the UK, the frightened and battered police running in fear from the angry crowd in London, Athens, Santiago, and elsewhere. Witness the panicked scientists and agents of control as their post blows up in their face in Mexico, Italy and beyond. See the flapping media-houses and journalists raging as their grip on creating fictions is broken, along with the mirage of objectivity they conjure. See their hatred and lust for revenge against the scapegoats and non-conformers from all walks of life.

Terror for terror. Terror for the life controlled, manipulated, broken into pieces and turned into a generic product for profit.

Whilst a new generation of resistance is waking each day, and as more and more people feel their conscious choice take them to a constant rejection of sad slavery : the question remains, is it too late?

The geo-political scramble to secure the dwindling exploitable reserves of oil and gas forces the industrial-capitalist system to address its capacity to sustain itself. It aims to do this through maintenance of social order through a new-fascism and through futuristic technologies, making a crusade into the manipulation of matter and even 'reality' itself.

Nanobiotechnology and the 'advances' of the new sciences harbour the next tidal wave of exclusion and control, in the guise of the progress of civilisation.

How much deeper can the penetration of capitalism and technology get into everything? How much more life will the system of domination annihilate and warp before its sickening institutions are wiped from the face of the planet?

Don't wait to find out. Live your life as you want to, never agreeing to the social consensus and accepting the bosses talk, as you have always done. Organise yourself into affinity groups with your close friends and take back your life. Every refusal of the power of authority only makes our struggle stronger, and their system weaker and more likely to crash.

Become sparks in gun-powder...

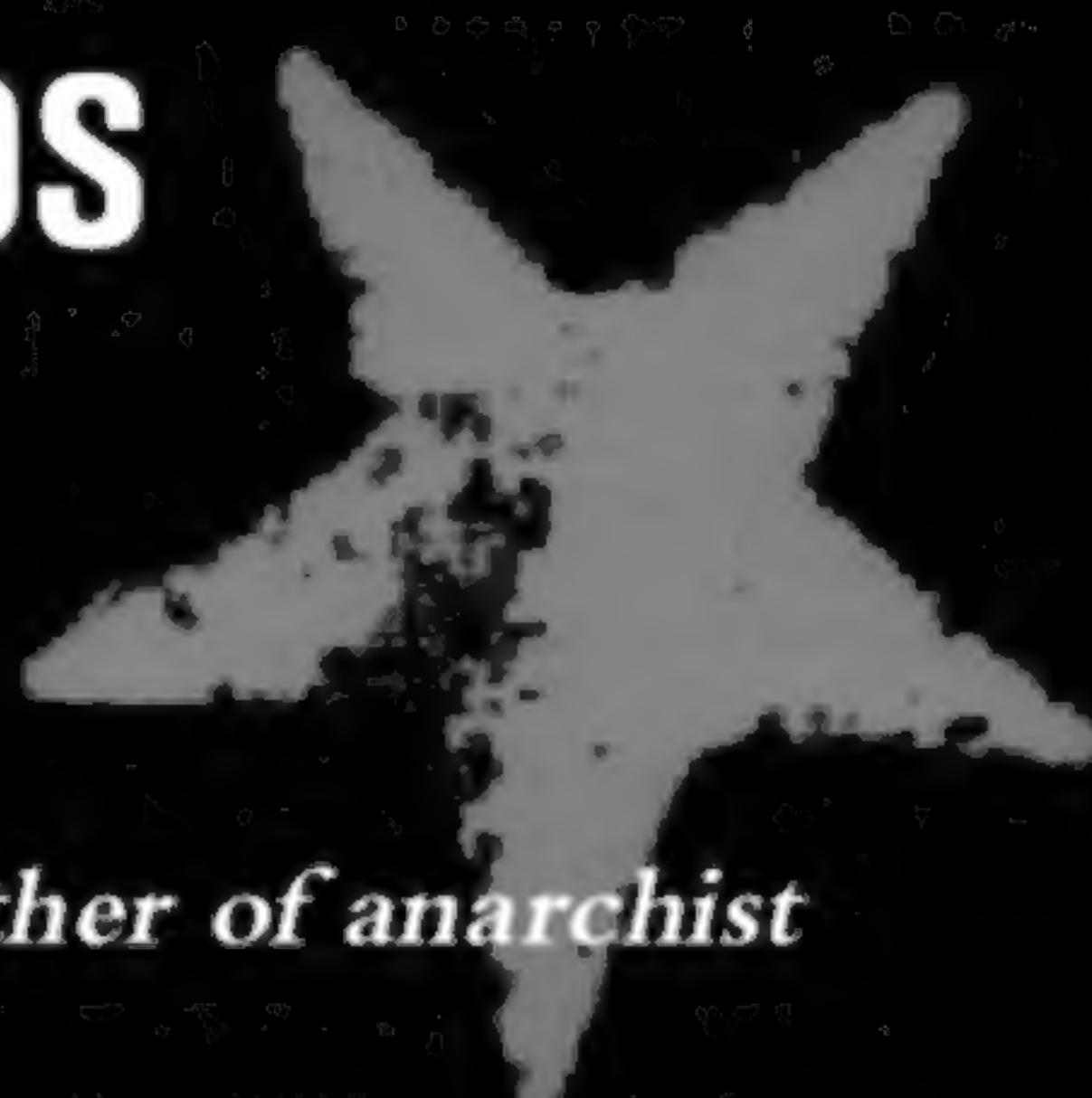
Against the modern totalitarianism

Fight hard for Revolution

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Letter from Giorgos Skouloudis



To begin with a few words from the father of anarchist Giannis Skouloudis...

“(‘Terrorism’ as an act of innocence...) Since when are 20 year old kids called terrorists? To be baptized Christian at the age of 2 and a terrorist at 22, to be praised when you read non-school books and then have them used against you as probative evidence, to be made to wear white shirts in the parade and now white bulletproof vests in the courts...”. Think about that...

Its been 7 months since the day they arrested my son Giannis Skouloudis for the arson of vehicles of the D.E.I. (National Electricity company) [in Thessaloniki]. His claim of responsibility for this action resulted in his imprisonment in the youth correctional prisons of Avlona as the state calls these modern hellholes of human souls.

Watching the war intensify all this time I felt the need to greet, wanting to give strength and courage to all those who stood next to him, those who resist, fight and continue fighting inside and outside the walls against this rotten system that wants us all to be slaves. Against the bending, ass-kissing and grabbing what you can. Against good manners, the myth of a set life and the modern way of life that, as a supreme ideal, sells quietness, order and safety.

From my position as a parent I am proud of my son and his attitude but also of all the other kids that fight for the freedom of thought and the individual.

And a few words for the parents. We brought our children into this world, we raised them and the time has come for us to let them lead us into the future. Let's not try to keep them tied up in the past any more. Let's stand next to them at the barricades and let us learn from them.

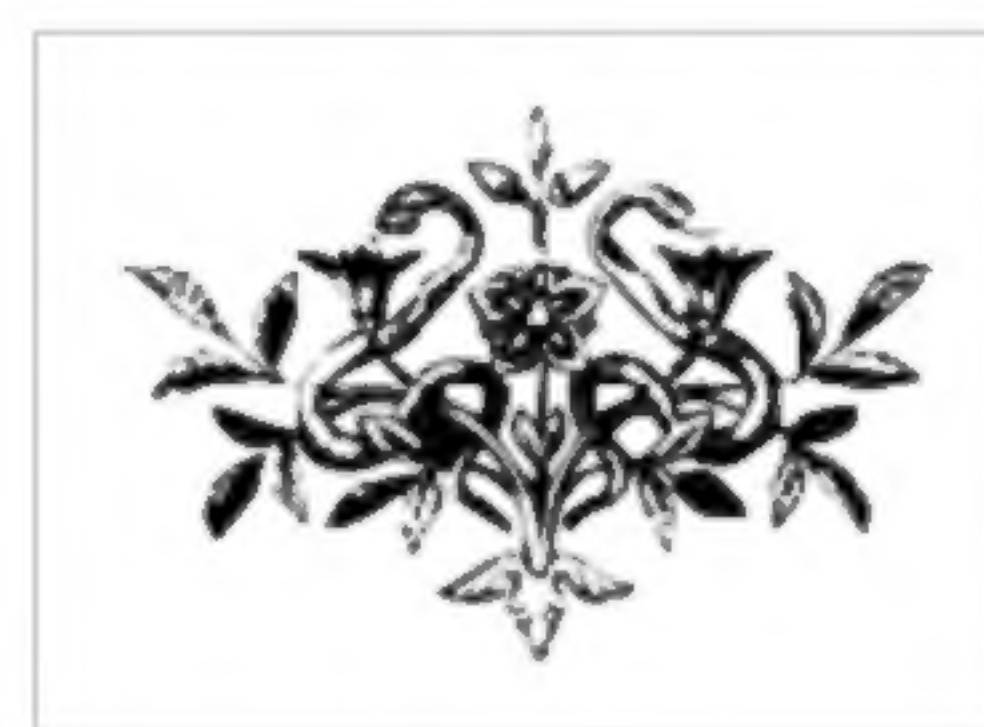
I send my solidarity to all political prisoners but also to all those outside the walls who continue to fight choosing the difficult path towards absolute freedom.

Giorgos Skouloudis

May 5th, 2011



ILLEGALIST



The revolutionary is the ultimate illegalist. The person whose actions always conform to the law will be, in the best of circumstances, a well-domesticated beast, never a revolutionary.

Law conserves; revolution regenerates.

If one wants change, it is thus necessary to start by breaking the law.

To claim that revolution can be made while respecting the law is an aberration, a contradiction. The law is a yoke and anyone who wants to be free has to break it.

Anyone who deceives the workers with the emancipation of the proletariat through legal means is a swindler, since the law forbids snatching wealth from the hands of the masters that robbed us. Their expropriation to the benefit of all is the essential condition for the emancipation of humanity.

The law is a brake and we don't free ourselves with brakes.

Every freedom that humanity has conquered has been the work of illegalists who have mastered laws in order to smash them to bits.

Tyrants die, stabbed, and no article of the legal code could have gotten rid of them.

Expropriation can only come about by breaking the law, certainly not by submitting to it.

This is the real reason why if we want to be revolutionaries, we have to be illegalists. It is necessary to get off the beaten paths and open new paths to transgression.

Rebellion and legality are irreconcilable. Leave law and order to conservatives and hucksters.

From Machete #1

INTERNATIONAL RESISTANCE NEWS

Here is an incomplete list of incidents of social war. Any chronology of resistance will always be partial. Check out our web links for 24/7 world-wide reports!

17/9 - Devon, UK : 2 young lads (15) cause £18,000 damage to their school by smashing windows, but were unfortunately caught.

17/9 - Waterloooville, UK : Tesco corporation supermarket burnt down.

17/9 - Mexico City, Mexico : Explosive attack against empty police vehicle claimed by **Autonomous Cells for immediate Revolution - Praxedis G: Guerriero**

16/9 - London, UK : Molotovs thrown at occupied police riot van in Edmondton.

12/9 - Athens : Anarchist arson barrage against Marks & Spencer and Benetton stores solidarity with **UK rioters** and **Chilean fighters**. The claim includes a section condemning the 'North London Solidarity Federation' for collaborating with the media-police language of repression.

11/9 - Chile : Massive riots and resistance across the country to denounce the anniversary of the fascist coup of Pinochet and the neo-capitalist continuation.

11/9 - Athens : Attack with molotovs and stones against a van of riot-cops.

25/8 - London, UK : Molotovs against police riot van that was patrolling in the night through some riot areas.

24/8 - Bristol, UK : Lloyds TSB bank smashed in solidarity with those imprisoned and wanted for the riots.

23/8 - Hornu, Belgium : School set on fire after bricks smashed the windows and molotovs were thrown inside.

24/8 - Ragusa, Sicily : Revolt in detention centre for immigrants. 50 people escape and 5 cops are injured. 13 migrants were arrested for public order charges.

23/8 - Hoveton, UK : Arson of a local authority vehicle that was parked outside the police station.

22/8 - Seraing, Belgium : Right before he had to appear in front of court, a prisoner escaped after his girlfriend appeared with a gun in her belt. When she leaned over to kiss

him, he took the gun and pointed it at the two guards accompanying him. The guards raised their hands, the couple ran and carjacked a car.

22/8 - Bristol, UK : Arson of 'Orbis/Sitex' security van.

20/8 - Lisbon, Portugal : Molotovs against police station in the Bela Vista area.

17/8 - Soignies, Belgium : 14 vehicles of Post company damaged. This company manages the bank accounts of prisons and detention centers in Belgium.

14/8 - London, UK : Anarchists and angry rebels attacked the RBS in Battersea smashing the windows with stones. The attack was done in solidarity with the 6 anti-fascist prisoners in UK and the arrested rioters.

11/8 - Bristol, UK : Right-wing newspaper offices attacked with stones and paint-bombs causing £20,000 damage.

11/8 - Bristol, UK : 'International ELF-FAI' claim responsibility for a BBC Radio transmission mast which went up in flames taking a Vodafone antenna with it. The action is dedicated to those in the prisons and those fighting the cops in the streets.

9/8 - Nottingham, UK : Co-ordinated hits against five police stations in the city, the main one is targeted by a serious attack with molotovs.

9/8 - Birmingham, UK : 30-40 masked rioters attacked police with molotovs and gun shots. The police helicopter sent to oversee the police response came under fire and had to leave the area. No one was arrested for the incident. Police withdrew.

8/8 - Bristol, UK : During rioting in the inner-city St Paul's area, an Eon vehicle [multi-national electricity company of coal and nuclear] was torched as well as a BMW adjacent. **'Informal Anarchist Federation / Eco-anarchist Insurrectionaries'** took responsibility.

8/8 - Across the UK : Cities and towns begin to explode into anti-police, anti-state riots that last considerable days and which end up as the heaviest social uprising for decades, infusing a new hatred of the police, the government and media into an already polarised atmosphere. Mass lootings occur in many places and thou-

sands of businesses, corporations, government offices, luxury vehicles, police cars are attacked and destroyed. The insurrection of the masses of the people does not stop for a number of days, as many people join the hit-and-run.

7/8 - Morlanwelz, Belgium : Two luxury cars set on fire. Politicians and media say that the arson was inspired by the riots in London.

6/8 - London, UK : The August riots begin when arrogant cops brutally beat a 16 year old girl at a vigil for murdered local man, **Mark Duggan**, in Tottenham. An iconic red London bus is set on fire, police cars are torched and the cops are overwhelmed.

2/8 - Essex, UK : Arson against a car showroom causes more than £200,000 of damage.

31/7 - Jamioulx, Belgium : Three escape from prison after taking a guard hostage.

31/7 - Rome, Italy : Riot at immigration detention centre, 8 cops injured. The centre is damaged by fire and heavy fighting.

31/7 - Santaigo, Chile : Santander Bank smashed with hammers and rocks by the **Earth Liberation Front (ELF)**. From the claim : *"Santander Bank has some particular points that encouraged us to pay it a visit. In addition to investing in the business of arms and wars, it also finances the businesses Endesa (Enel) and Colbún, co-owners of HidroAysén. The hydroelectric project that intends to build 5 dams in Patagonia, in addition to the construction of a large power line. Which will destroy hundreds of hectares of wilderness and with it the lives of thousands of wild species. Nor is it a coincidence that two months ago, in a location near to the one that was attacked, comrade Tortuga was injured in an attempt to place a bomb. Comrade, this act of freedom was for you - strength!"* The action is dedicated also to several eco-anarchist prisoners around the world, including the **Conspiracy of Cells of Fire (CCF)** in Greece.

29/7 - Lyon, France : Detention centre for immigrants set on fire. Hundreds of thousands of euros damage estimated. 8 people were caught allegedly red-handed.

28/7 - Trento, Italy : Vodafone antenna destroyed by fire in solidarity with **Billy, Costa** and **Silvia** and the struggle against the TAV [high-speed train] development in Val Susa.

22/7 - Zurich, Switzerland : AXPO electricity-nuclear energy company headquarters attacked and slogans sprayed for **Billy, Costa** and **Silvia**, broken windows. High Court also attacked, which was the same court eco-anarchist prisoner **Marco Camenisch** was condemned.

17/7 - Berlin, Germany : Police were pelted with stones, bottles and fireworks during a demo to remember the murder of Italian anarchist comrade **Carlo Giuliani** at the G8 summit in Genoa. 34 police were injured.

13/7 - Berlin, Germany : Police station in a northern district of Berlin is hit with fire-bombs. A slogan in remembrance of **Carlo Giuliani**, an anarchist comrade shot dead by Italian police on 20 July 2001, at an anti-G8 summit in Genoa, was spraypainted on a wall of the police station.

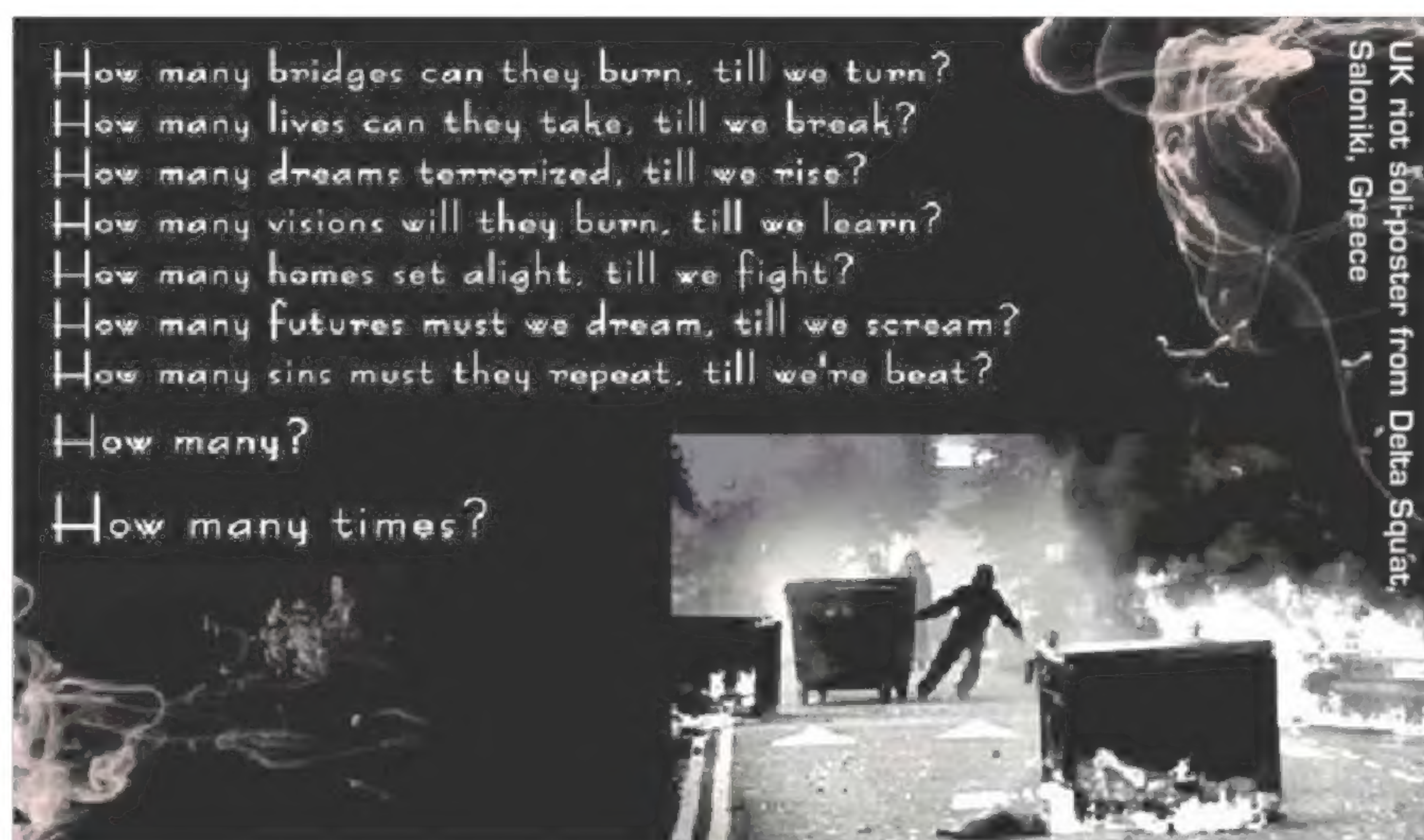
10/7 - Athens, Greece : 12 cars of OTE, a Greek phone company are set on fire by a new cell of the second generation CCF. **'International Revolutionary Front / Conspiracy of Cells of Fire / Luciano Tortuga Core'** take responsibility. *"How does the light begin from a star and pours into black eternity and walks immortal? The star dies, but its light never does, such is the cry for freedom."*
[N. Kazantzakis]

9/7 - Kuala Lumpur, Malaysia : Mass illegal demo against the dictatorship. More than 25,000 people took part, and whilst it provided a platform for democratic reformists, most ordinary people who took part just wanted to prove to other Malaysians that there are possibilities to make a social revolution. And also to show the truth of dictatorship rule. Anarchists took part in the demo, which saw over 1600 arrests and brutal military repression aimed at preventing the "hibiscus revolution".

9/7 - Gross Lüsewitz, Germany : GM crop sites raided and destroyed. Half a dozen masked attackers overpowered the security guard watching over test fields in Gross Lüsewitz, near Rostock in the evening. Then they destroyed a field of GM wheat resistant to fungal diseases and a field of GM potatoes engineered to produce cyanophycin, an amino acid polymer that could potentially be used to make plastics. Two nights later, a dozen attackers threatened guards with pepper spray and bats at a demonstration garden in Üplingen, in the state of Saxony-Anhalt. They destroyed a field of GM potatoes and trampled GM wheat and maize. Police estimate the damages from the attacks at more than 250,000euro. No suspects have been arrested.

6/7 - Sydney, Australia : Attack on Hellenic Bank in solidarity with those fighting on the streets of Greece during the general strike. Anarchist group **Midnight Koalas** took responsibility.

4/7 - Athens, Greece : Arson of the Mayor of Papagou's personal car by the **International Revolutionary Front / Conspiracy Cells of Fire / Revolutionary Groups for the spreading of Terror / Cell of Abnormal - Heretics**



4/7 - Athens, Greece : A group of people attacked the riot cop unit that was stationed at the corner of Navarinou and Mavromihali street, near the offices of PASOK (the ruling party). They threw molotovs at the riot cops and afterwards slipped away through the surrounding small streets towards Exarchia.

3/7 - Val Susa, Italy : Hours of battles as the police protect the destructive development of a valley region 50km north of Turin for the high-speed train (TAV). Nearly 200 police were injured and a quite a few 'No TAV' activists also.

28/6 - Moscow, Russia : Police station in Kantemirovskaya street destroyed by arson. Solidarity with anti-fascists of Nizhniy Novgorod.

27/6 - Athens, Greece : Italian Institute occupied in solidarity with imprisoned comrades **Giorgos Nikolopoulos** and **Christos Tsakalos** of the CCF. The two are threatened with extradition by the Italian authorities for an inflammatory parcel that was addressed to PM. Berlusconi by the CCF (for which 2 CCF comrades have made a political responsibility: **Gerasimos Tskalos & Panayiotis Argyrou**). Banners were hung, texts given out, flyers in the streets, emails and fax sent to Greek and Italian media.

24/6 - Nottingham, UK : G4S vehicle windows smashed and exhaust pipes filled with expanding foam. G4S security guard beaten and given communique. Action dedicated to **Jimmy Mubenga**, Angolan family man killed by G4S during deportation and anti-fascists under repression in **Nizhniy Novgorod, Russia**.

21/6 - Modena, Italy : Excavator and truck set on fire at a construction site for the TAV.

21/6 - Moscow, Russia : Four luxury vehicles destroyed by arson at a Lexus/Toyota dealership. **'ELF-Russia, Interna-**

tional Network of Action and Solidarity / International Revolutionary Front' took responsibility. The action was dedicated to **Luciano 'Tortuga'**, wounded anarchist comrade in Chile.

17/6 - Cambridge, UK : HSBC, Lloyds TSB and Barclays banks all had anarchist, anti-police, anti-work slogans sprayed on them, locks glued, ATM's sealed. The 'JobCentre' was also sprayed with anti-work slogans as was a few other nearby businesses, which also had their locks glued. Action declared in solidarity with eco-anarchist prisoners.

13/6 - Rekola, Finland : Rail security electronics installation sabotaged through use of fire shutting down the train network across the area.

11/6 - Peru : An unnamed church is arsoned by the **'Circle of Iconoclastic Action / FAI'** in solidarity with eco-anarchists around the world, the **"Caso Bombas"** prisoners in Chile and in remembrance of **Mauricio Morales**, anarchist urban guerrilla killed accidentally during an operation in Chile.

9/6 - Southwest, UK : Saboteurs caused mayhem on the rail network when they wrecked a signal cable, bringing 60 rush-hour services to a standstill for 3 hours.

6/6 - Moscow, Russia : **'Anarchist Urban Guerrilla Unit'** torches police station located at 130 Profsoyuznaya Street, Building 4, Moscow.

5/6 - Highgate Farm, UK : Vivisection breeder has his delivery vehicle go up in flames. Animal liberationists take responsibility.

4/6 - Santiago, Chile : Santander bank attacked with stones, hammers and paint in solidarity with **Luciano 'Tortuga'** and Mapuche indigenous fighters who are in Chilean prisons on hungerstrike.

4/6 - Athens, Greece : A network of fighters declared their position in agreement of the principles of the '**International Revolutionary Front**', through a text which was released after a central downtown T-Bank was smashed with sledge-hammers on a Saturday night, near the main police headquarters. '**International Revolutionary Front / Conspiracy of Cells of Fire / Revolutionary Groups for the Spreading of Terror / Core of Vandalisms**' took responsibility and declare their existence. From the claim : *"... Ready to give it all to the Revolutionary Crime and Widespread Revolutionary Guerrilla, we are also an internal enemy of the regime. A permanent internal threat. All this because we are tired of the void of life that is offered to us by this World through the civilization that is promoted by its society. We despise the relations of Authority and the misery of Economy. We are tired of the standardized behaviors. We are disgusted with the psychiatric clinics, prisons, schools, work, religion, but also with all the slaves that are subjugated and maintain all the above. ..."*

2/6 - Nottingham, UK : Offices of the Justice Secretary Ken Clarke attacked with paint and anarchist slogans.

1/6 - Bristol, UK : Anarchists smashed two banks and their ATMs in solidarity with recent rioters in Stokes Croft area of Bristol, numerous anarchist prisoners and also with Luciano 'Tortuga'.

1/6 - Butovskiy Forest, Russia : As one in a series of actions, '**ELF-Russia, Informal Anarchist Federation / International Network of Action and Solidarity**' took responsibility for the arson of electrical measuring and control devices in 2 underground service booths of a water communication system that brings hot water to a military intelligence site in Butovskiy forest. The group also spiked the road the military personnel use for maintaining the system. Solidarity attack with eco-anarchists Marie Mason and Eric McDavid in USA.

30/5 - London, UK : Swiss Embassy in London attacked with bricks against glass and locks glued. For eco-anarchists Silvia, Billy and Costa.

27/5 - Nottingham, UK : Surveillance security company attacked by anarchists who smash many windows

23/5 - Cambridge, UK : Lloyds TSB and Barclays banks locks glued, ATM's sealed and windows spraypainted.

18 & 20/5 - Moscow, Russia : Police vehicle and Ministry of the Interior vehicle torched by '**Earth Liberation Front - Russia / Informal Anarchist Federation**'.

4/5 - Bristol, UK : Anarchists torched 3 vehicles of the Probation Service at their

offices in solidarity with local arrested rioters after police evicted a nearby squat called '**Telepathic Heights**'.

29 & 25/4 - Bristol, UK : Stokes Croft erupts into rioting *"...for the second time in seven days, Stokes croft became the scene of intense rioting. Running battles with police riot units all the way up Cheltenham road, burning barricades in St. Pauls, trouble in Cotham, widespread disorder and violent resistance against the cops in the affected areas. Reports circulating that Horfield prison has also erupted in a prison riot, news of which is being suppressed. Also, a few days earlier police had suppressed a film night about the riots held in a residential area with a massive police presence, leading the film to be shown in a residents back garden."*

27/4 - Lublin, Poland : The '**1st of May solidarity group**' took responsibility for a large paint-bombing against a bank placed close to a police station in the city. Anarchist slogans were left declaring solidarity with anarchist prisoners in Greece and Chile.

25/4 - London, UK : Anarchists attack a Santander bank with stones and leave anarchist slogans of solidarity with '**Caso Bombas**' in Chile.

20/4 - Rosewell, Scotland, UK : Machines sabotaged at Rosewell/Castle Bridge Coal Mine. Extensive damage done to four dumper trucks, two large excavators, two heavy duty bulldozers, a generator and a pump. Action done in solidarity with the communities of the Douglas Valley who are currently resisting plans to roll out three new mines over the next couple of years.

20/4 - South Lanarkshire, Scotland, UK : From the claim : *"... Two huge graders at Broken Cross Open Cast Coal Site in South Lanarkshire were trashed. One of them was as big as a three story building and*

used to load coal on to lorries, headed for railheads and power stations. Hydraulics, electrics and steel cables were cut, and anything breakable was broken. ..."

19/4 - Nottingham, UK : G4S security van set on fire by anarchists. Action done in solidarity with the Chilean comrades of the '**Caso Bombas**' investigation/frame-up.

19/4 - Helsinki, Finland : Police attacked by setting burning barricade in the street then attacking them with stones and paint-bombs when they arrived. No arrests

18/4 - Barcelona, Catalonia : Italian consulate attacked with molotovs in solidarity with the comrades under repression in Italy's latest clampdown.

18/4 - Bristol, UK : 15-20 windows destroyed at the offices of Mitie, a government contractor.

12/4 - Bristol, UK : Mitie van torched in Bristol. From the claim: *"... for Luca Bernasconi, Silvia Guerini, Costa Ragusa, Giannis Dimitrakis, Alexei Gaskarov, Maxim Solopov, for those targeted in the police crackdown on the anti-authoritarians in Italy, for the Indonesian insurrectionists."*

26/3 - Bristol, UK : *"... both the T-mobile and Vodaphone repeater towers each burned out in Hambrook and Siston Common and Longwell Green. Solidarity to anyone anywhere truly fighting for the death of the living corpse machine, not its remaking, whatever your choice of tactics."*

26/3 - London, UK : Black Bloc of 500 individuals trashes a path through the city on a breakaway from a Trade Union organised 'Anti-Cuts' demo.

25/3 - Bristol, UK : RBS Bank attacked with stones and paint by anarchists in solidarity with anti-mining struggles in Canada and Indonesia.





For Riotous Assemblies not Reasonable Dissent

Background: This text was released in Spring 2011 after 'Network X', an activist platform based around the theme of the rising students university fees and anti-cuts movement announced its creation and called for activists/anarchists to 'get involved'. 'Network X' has since withered away, playing little part in the greatly hyped March 26 anti-cuts London mass demo.

The atmosphere of UK State repression and 'queen's peace' was definitively broken on the 10th November 2010, when the Millbank Tower, Conservative Party HQ, was stormed by a mob of malcontents, during a demonstration against student fees. The roof-top scenes of occupation and property destruction dispelled the long-held belief that the cops have the upper hand on the streets of the United Kingdom, and especially in the open-CCTV-prison of London. Something much more occurred that day than the complete trashing of the ruling political party's headquarters in the capital city – an aching festive class violence was openly expressed and transmitted everywhere via global media, to all others in resistance around the world.

Again this incredible force was experienced on 9 December [another rowdy student/anti-cuts demo in central London], and it still only felt like the beginning. The opportunity of this moment is the opportunity for mass social rebellion. And within this is the necessity for those that consider themselves already a 'politically conscious' and 'active' class to know when to keep silent, when to step aside and to recognise that the opportunity being presented to them is to divest themselves of their own redundant, prescriptive and obstructive attachment to their own models of theory and action.

Numerous 'interactions' ('direct action skillshares/trainings', 'meetings', calls for a centralising 'Network'/Platform) have popped up over the past couple of weeks during the student uprisings. There is certainly value in telling people to mask up in demos, for example, or what to do when arrested, but is there really a value in 'teaching' rebellion, aside from the need of those teaching it to assert their own ego and present themselves as experts in struggle? In the recent riots, the crowd didn't need to be trained or incited to attack police vehicles and occupy or destroy buildings, it occurs anywhere the people feel confident enough to resist openly en masse.

The anti-capitalist 'struggle' in the UK has, in the last ten years, largely produced nothing worthwhile aside from myriad activist quangoes and some nice careers. If we need to fill any holes in our political identities, let's fill them with curiosity. No sooner does authentic fury explode in the streets, then activist initiatives spring up seeking to manage it, to democratise it, to control it: the beauty of the unknown is at once crushed into the machinery of the leftist bureaucrats. Rolling out the decades failing interminable script, – action medics, people's kitchens, workshops, email lists, ad nauseam – and calling upon the controllables – climate camp, social activist groups, federations, reformist single-issue campaigns; all the tranquilising themes – so that the social managers can attempt to make it palatable and compliant to their careerist manipulations, as frightened of the uncontrollable as the state.

In the last five years, very few of the 'conscious political' class – the activists – have succeeded in getting out of a kettle nor finding their projects developing into

one of attack. Because – as the young people and the angry know – to get out of a kettle requires a project of chaos and attack. And that is precisely what the activist cannot and will not engage in, beyond the symbolic.

Why? Because the activist project is not about rebellion nor about chaos. It is primarily a project of reigning in, of taming the unruly desire to break out of all constraints, to specialise it, professionalise it and rationalise it.

The activist project is the maintenance of a self-aggrandising, elitist and fictitious movement. It is a policed theatre of diversion and deference organised by social managers and leftist incompetents. It is an easily infiltrated and repressed illusion full of substitute activities for the well-meaning to waste their time with. How useful for the State to have open umbrella organisations of activism which can pressure people into certain types of conforming and exploitable democratic behaviour, all under the double-speak banner of 'inclusivity', 'consensus' and 'diversity of tactics'. Activism is 'political' thought and 'political' engagement as an impediment to real struggle.

It is the very experience of embedding oneself in a 'politically-conscious' scene and the rules that are built up within it that can lead to paralysis and counter-revolution. In the moment when you need to defend yourself, pick up and throw stones or set fire to a target or barricade, those already entrenched in a morass of theories, debates and dubious ideas of alliance and affinity, many of those who imagine themselves holding some kind of blueprint for social change or revolution and feeling the need for 'intervention', pause, and back off from the clash.

We will not attend any "anti-cuts" activist gatherings nor will we send 'delegates' as if we were some organisational department or cheap NGO. We are not for continuing any of the structures or concepts given to us by democracy. Those who would 'intervene' must take some time to ask themselves whether they simply wish to constrain within their own limits of thought, understanding and action, an emerging rebellion. Let the young people create new, unpredicted pathways. Let us break our own patterns, and then destroy that most insidious police force – that within us which wields batons of ideology, and which hides its own impotence, historical inefficacy and fear behind crash barriers of 'necessary infrastructure' and 'organisation'. We want the time to see what comes out of real chaos. Out of rebellion into freedom.

Formalising a struggle too early leads to the death of that conflictual tension; without formalisation there is only social force, which cannot be repressed through its representations, it spreads and detonates social

conditions through existing class conflicts and rage. It eventually finds fluid form in informal groupings of affinity through which we can communicate as equals, rather than as stereo-types. Self-management of our struggle, not our everyday drudgery, begins through organising attacks; it is in the highly charged space of the attack – the experience of freedom – that the individual and collective mind, realising in an instant its volition, power, self-determination and willful vitality, can escape dated concepts and forms.

We are not suggesting that we'll not engage in the student uprisings – or any other uprising – but we'll do so with the aim of meeting others with whom we might share a theoretical and tactical affinity for the purpose of social revolution.

We know who we are, what we think and what we desire. We'll continue acting as we always have, alongside and within the coming storm. Understanding these parameters of our own consciousness and practice of engagement, what we plan for is to ride this new social energy, to enable it to give more power to the attacks that we anyway make, and hope that by contributing alongside the new rebel class – not by intervening in its development, we can broaden the struggle without imprisoning its potentiality within the usual cage of reasonable dissent, activism and identity politics. We wish to leave space for others to do the same. It will not be the case that if we attended a meeting of students, we would succeed in persuading them all to our vision of rebellion or of an alternative future world. Nor is there any possibility that at such a meeting, we would be persuaded suddenly to a position of reform or non-violence. As far as we are concerned, the system can only be fought through widespread violent means at street-level, blockading and sabotaging the flow of the economy, spreading the distribution of resources to the social majority and halting wage slavery through mass force.

As we are seeing, the anger is encompassing those people who are not part of the student movement, but have every reason to hate the police and the system.

No more will we remain concealed, once again we can draw a clear line between ourselves and the enemy, the exploiter class.

We call on all those who have made a decision to attack to develop our efforts and interlinked struggles at the base. Let's forge an aggressive push against the global system and it's representations.

For the spread of the riots.

Some uncontrollables



UK ANTI-FASCISTS UNDER REPRESSION

From Leeds ABC:

"Knowing there's guys and girls like you on the outside supporting us makes such a difference... It's really nice not to be forgotten and I'll be eternally grateful to everyone."
Ravi Gill

More than two years ago a strutting neo-Nazi was put on his arse. Without even the evidence to pursue a conviction for 'common assault' the British State launched an all-out offensive against militant antifascists, smashing doors in all over the country and making more than 20 arrests. In view of their lack of evidence against those arrested the Crown Prosecution Service have chosen to pursue 'conspiracy' charges, a calculated gambit which has so far led to the imprisonment of 6 antifascists. The imprisoned comrades are guilty of nothing more than being antifascists, they have been fitted-up by the State and deserve our fullest possible support.

Six of the seven UK antifascists recently convicted of 'Conspiracy to Cause Violent Disorder' have now been sentenced. Andy Baker, Sean Cregan, Phil De Souza and Ravi Gill were sentenced to 21 months. Thomas Blak was sentenced to 18 months today, and Austen Jackson was sentenced to 15 months today. A seventh antifascist, Jonathan Wood, received a suspended sentence. 11 more people are due for sentencing in September.

Please write letters of support. You can send in stamps (Thomas is Danish so would appreciate European stamps) or Postal Orders made payable to 'The Governor' and with the prisoner's name and prison number written on the back. For advice on writing to prisoners please see the Leeds ABC website.

A solidarity fund has been set up to support the prisoners in jail and upon release. If you would like to contribute to it please send a cheque (made payable to 'The Cable Street Society') to Leeds ABC, 145-149 Cardigan Road, Leeds, LS6 1LJ, UK. Details for bank transfers are:

The Cable Street Society
Sort Code 070093
Account number 33333334
Ref 0827/704169523

We would like to thank the groups and individuals who have already contributed to the solidarity fund, including Kate Sharpley Library, Bristol ABC, Rebel Soul (Shambala Festival), as well as the Anarchist workers co-op Sabcat, who have produced two benefit T-shirts (see www.sabcat.com).

Prison addresses:

Andy Baker
A5768CE
HMP Highpoint
Stradishall
Newmarket
Suffolk
CR8 9YG

Thomas Blak
A5728CE
HMP Wormwood Scrubs
PO Box 757
Du Cane Rd
London
W12 OAE

Sean Cregan
A5769CE
HMP Coldingley
Shaftesbury Road
Bisley
Surrey
GU24 9EX

Phil De Souza
A5766CE
HMP Elmley
Eastchurch
Sheerness
Kent
ME12 4AY

Ravi Gill
A5770CE
HMP Wayland
Griston
Thetford
Norfolk
IP25 6RL

Austen Jackson
A5729CE
HMP Wormwood Scrubs
PO Box 757
Du Cane Rd
London
W12 OAE



**LEEDSABC.ORG
NEW WEBSITE**



Letter from Anarchist / Antifascist Prisoner Thomas Blak

Open letter from Thomas:

The following communiqué is not the opinion of any group or organisation, but that of the signed person only.

To comrades worldwide,

I send out this communiqué from inside the prison HMP Wormwood Scrubs in London, UK. I have been sentenced to imprisonment for 18 months.

This sentence has been intensely pursued since 2009 by the Metropolitan Police, British Transport Police, and the greedy barristers of the ancient and outdated English judicial system, which in my case was presided over by the dinosaur H.O. Blacksell QC and his posh puppy Mark Trafford.

During a profitable 17 days, in which various worms in wigs paraded their knowledge of the rich man's law, while filling their pockets at public expense, as well as strutting their vivid imaginations, to keep each other awake.

Then they sent out their twelve handpicked blind sheep for deliberation. Thirteen hours later and six comrades were en route to HMP Wormwood Scrubs, courtesy of the privatised justice courier Serco.

The outcome was a given from the very start and the Victorian master-race puppeteer H.O. Blacksell made no secret of which way these cowardly people, who so viciously decided to stand up against the bigoted racists from "Blood And Honour", were to end up.

It was obviously paramount for "Blacksellaurus Rex" to ensure that the public of Welling wouldn't have to be exposed to such an act of free-will in terms of an antifascist opposition to fascism. It is much preferred to simply allow fascists free reign to exercise their hatred and occasionally to murder, as long as it's done out of sight of his beloved public. After all, the fascists pay his wages and are ideologically alike.

Under the context of conspiracy, the court invented a guilty verdict, whereby no evidence was required. One for all and all for one, unless of course you hadn't previously had the nerve to challenge the way in which a system, made by the rich and to protect the rich, wants us to live.

Despite serving a sentence, it is forever held against you, which is quite handy, should one be a tad short of the annoying thing called evidence.

In a straight contradiction to what the justice system tries to preach, they have exposed themselves as nothing more than a posh gang of thugs, with huge prisons to keep us locked-up, out of sight, out of rights!

This is not unique to England and it is evident in most countries. With the breakdown of their economic system, their thuggish behaviour is becoming more and more exposed. From Athens, our inspiration, to London, it's time to stand up and stand united, with passion and determination.

Democratic capitalist society and dictatorships alike, their failure is shining brighter by the minute, as with any system which is unfair and only serves to benefit a tiny minority of the population.

I send my support and solidarity to the comrades, in prisons and on the streets, who have courageously decided to say enough is enough.

No more of the "Rule of the Rich". No more shall they be able to hide behind their legal arguments and pseudo-democratic excuses.

No more shall they be able to hide behind their polluted cloud of justice when it's so apparent that it's nothing more than a tool of repression, by which a big, fat, wigged-up bastard can, without remorse or humanity, destroy the lives of people on a daily basis, without any consequences or questions being asked of him.

Only a few dictators have had such powers at their disposal.

It's time to judge our judges. I know about 85,678 people in England alone, who'd like a word or two with these infallible keepers of the rich man's democracy.

To the rich man's justice – Fuck you hard and rot in pieces!

Anarchist Prisoner:

Thomas Blak

Wormwood Scrubs

Police are murderers and assassins

23/08/2011 - A 25-year-old man collapsed and died after being overpowered with CS spray as he was being arrested by up to eleven police officers. Jacob Michael was inside his home in the Widnes area of Cheshire, with his family and is believed to have dialled 999 himself over a threat made to him, when police arrived at his semi-detached home at 5pm. Police said they were arresting him on suspicion of affray but there was a struggle and Michael was blasted in the face with the spray. Despite him being temporarily blinded by the effects, Michael managed to run out of the house and got to a grass verge before being tackled and brought to the ground by other police officers who were waiting nearby. In the words of one of the many witnesses to the scene: *'What the police did was outrageous. He was handcuffed, on the floor with his legs restrained...*

"They seemed to be kneeling him in the back of the head. I counted 11 cops. They were all sat on him, giving him a kicking and giving him side digs. There was one woman officer, the rest were men, and she was getting her kicks in as well. They started chasing him and hitting him in the back of the legs with batons. They had banged his head on the floor and they were giving him punches. He was already handcuffed and he was restrained when I saw him. I don't know what happened in the house, I just saw when they were on the street. He was shouting, "Help me, help me". He wasn't coherent. I don't know why they were bringing him in for affray. It doesn't matter, he didn't deserve that."

17/8/2011 - Dale Burns, 27, sadly became the first person in Britain to die from a police Taser after officers shot him three times with a powerful 50,000-volt gun after reports of a 'disturbance' at his home in Barrow-in-Furness, Cumbria.

7/8/2011 – Mark Duggan, 29, shot by armed response unit cops after a surveillance operation in London, after being dragged out of a taxi. His killing helped spark the biggest social uprising seen in UK for decades, and which continues to simmer.

This system is divided between the haves and the have-nots, and the police are there to enforce this system. The system can have the lower-classes fighting each other and killing each other, but when they challenge the system with all they've got, that's when they become a problem - and the police are there to kill and imprison them.

Let every police murder ignite the people into a blaze of insurrection.



UK – The Struggle Against the Existent Continues

(Work in Progress)

Thursday, August 4, Mark Duggan, a *'real straight up and down respected man'* (words of London rapper, Chipmunk) from Tottenham in London, was blasted to death while on his way home in a cab by a mob of cops wielding Heckler & Koch MP5 carbines. 29 year old Mark, father of four young children, lived on the housing estate known as Broadwater Farm, ■ depressed predominantly Afro-Caribbean area. The area is infamous since the riot of 1985 after 49 year old Cynthia Jarrett collapsed and died of a heart attack as police raided her home. (During the riot ■ policeman, PC Blakelock, was hacked to death with a machete.) Today, in the words of a resident, *'if you're from Broadwater Farm, police are on you every day, you're not allowed to come off the estate. If you come off the estate they follow you.'* They followed Mark Duggan and he ended up dead.

August 6 - The arrogance of the killers in uniform in the face of the protest by the victim's family and supporters, plus the brutal attack on ■ 16 year old girl by police during the vigil was the last straw.

That night in Tottenham the police station was attacked, police cars set on fire, a double-decker bus ends up a twisted wreck after being engulfed in flames, press photographers are beaten and relieved of their equipment for the decades of lies they have propagated. Bank windows smashed. Countless shops looted, stuff thrown all over the streets. Young guys storm McDonald's and start frying up burgers and chips. Indignant anger clears the brain, flushes out the cops in the head. Collective fury at this

latest police murder combines with the daily bullying and humiliation of being stopped and searched, the moralising, the false promises, useless lives, no future, desire for status-affirming 'needs' unattainable due to increased taxes, unemployment and cutting of benefits, 4 million cameras, glaring security cops at the entrance to every store, the colonization of all remaining urban space by trendy bars filled with the noisy chatter of the carefree... that and much more that we don't know and will never experience welled up and fueled the will to smash through the invisible and plate glass barriers that hold everything in place.

The hostages of the open prison, the young people of the ghettos of London, rise up and the capitalists' nightmare finally materialises, as the last link in the consumer chain of submission snaps. It explodes into a free-for-all when, in a flash of illumination the solution to the existential dilemma is found: MUST HAVE/CAN'T HAVE = TAKE. It's simple: learn and apply, possibly burning store to ashes on retreating.

The rioting escalates, scores more people come into the area responding to call outs on Twitter to come up and fight the cops and loot shops. Over the following days it spreads to many other parts of London and onward to other cities.

The rage also spreads beyond the main clashes in Nottingham, Manchester, Bristol, Gloucester, Liverpool, Birmingham. In many incidents the stories escape categorisation or quantification. One thing sure that is not reported and deliberately ignored is the chiefly anti-authoritarian flavour to the uprising, the government and corporations relentlessly branding the people 'scum',

'thieves' and other low simple catchphrases of demonisation. The failure in this to stop young people identifying with the uprising is obvious when it is seen how quickly the riots replicate and need little trigger to begin breaking the Queen's peace. Mainstream media reporting becomes incredibly formulaic, and the bosses make mileage from their scenes of interest in reaching their political objectives, looping the same images over and over, overlaid with the stereotypical talking heads' condemnation and reassurance. The widespread disorder does not stop. The people who lost their fear go outside, collect themselves to attack and take as much as they can.

The police are overwhelmed and beaten by the small fluid groups who don't wait around to be crushed, but instead move quickly, spreading terror in those who can't identify themselves as belonging to the mob.

Some anarchists and 'rebels with consciousness' did rush towards the smoke signals on the horizon. For some only to stop in their tracks, in many cases riveted to the spot as spectators of a scenario never played out in their wildest dreams: crowds of young people queuing up outside high street stores like customers at the January sales, calmly forcing their way inside under the implacable gaze of rows of riot cops, to reappear later with huge bags, even trolleys, overflowing with consumer goods.

Elsewhere, behind the hastily improvised barricades erected and set alight by local kids in back streets as they prepare to greet their daily enemy - the cops in their anti-riot vans - with a hail of bottles and stones, the outsider, immediately recognisable by age and colour, is viewed with suspicion.

Who are you? What do you want?

In various areas, the odd gang, spurred by the momentary shift in the balance of power in the streets, starts high-jacking people's cars and driving off in them or setting them alight, or trashing and looting corner shops, holding no attraction but for the benefit of diversionary chaos so that other small groups can organise and initiate their own attacks. For some, black clothes and face masks are ■ sign of organised illegality and command respect accordingly. Each area and particular environment creates differing possibilities and modes of co-operation and confrontation. Still days after the clashes there is a changed air in the glances and atmosphere between those in the different sectors of the clash, put under the same rule. Open fighting against the police and the system they defend is a unifying feature for popular resistance against all regimes.

Very soon it became clear that this seemingly strange police tactic of standing by and watching looters empty stores was no accident, as it had already been reported by

right-wing media that the police would let the situation play itself out for 3 days before going in with heavy repressive blows, a story which subsequently disappeared from the news. This standard British counter-insurgency tactic, developed in the colonies and in Northern Ireland, is used in the preliminary stages of the social insurgence to attempt to create a situation of havoc where all the contradictions of the mess of society can exacerbate, to force the false question: Do you want an authoritarian regime to maintain repressive order, or do you want 'lawless chaos'? The question is posed by power to the servile masses, using the rebellious as their spear of inquiry.

The police removed their personnel from the most seriously affected areas, giving space for the riot to literally burn out - letting the 'violence' reach such a point as to deny the intensification which could have resulted had the clash been kept at a certain social level, possibly drawing in anarchists, leftists and angry students.

The front line of the clash - that against cops, police stations, media, politicians, started to disappear as the target of these attacks withdrew or were overcome. This channeled the affray into the requisitioning of goods by uncontrolled masses. The design was to secure the forces of the police following their defeat on the streets in order to prepare the massive repressive operation from CCTV surveillance, snitching and investigation - and provoke a media-boosted backlash from those who identify with the system of work and law demanding that the police enforce a severe crackdown. A backlash which was not only seen in the posses of marauding shopkeepers and British nationalists, but also in the citizenist outcry for an open prison society by tidy controlled individuals not adverse to controlling others.

On Wednesday August 10th the moment that power had been waiting for in some form or another occurs. Three young men defending local Asian-owned shops in Birmingham are killed when a car is rammed into them. An irreparable loss for those who knew and loved them, ■ great gain for power. The articulate appeal of one of the fathers in his heartfelt call for 'peace' (how many rivers of tears were spilled that day for sons killed by the capitalist moloch all over the planet) is relentlessly exploited by the class enemy, just as the resulting coming together of Sikhs and Muslims to defend their structures is depicted as ■ triumph of democracy. The fact that the divide and rule policy that characterises British power was instrumental in the partition of India and creation of Pakistan, an operation that resulted in over a million dead, has been erased from the annals of history. Rule Britannia! This Disney-like multicultural paradise is a fragile mosaic of erstwhile plundered peoples seeking to survive, living shoulder to shoulder each with their

miserable prospects of inclusion or exclusion according to their capacity for collaboration, subservience, and self-mutilation.

One part of the equation that has been totally ignored over these days are the producers of the much coveted goods themselves. Crimes spring from *fixed ideas*. The sacredness of property is one of these ideas and is the crime *par excellence* that is dangled before the disinherited masses. Just as war is disconnected from murder in the psyche of the common man or woman, the plunder of the resources of the planet and subjection of the invisible producing slaves is totally absent from their diatribes about 'stealing' and 'looting'. What is ■ high street store in flames compared to the existence of the store itself? Every supermarket is a 'crime scene', MacDonald's and Coca Cola are veritable motors of mass destruction. After babbling sensational accounts of the riots from the teleprompter, the newsreader's disapproving frown erupts into a beaming smile as she announces the news that Apple has surpassed Exxon Mobile to become 'the world's most valuable company'. Wonderful Apple, such style, smart gadgets. Perhaps the searing profits should be put down to good management as we read in the daily press: *The man now running Apple, Tim Cook, had a delicate job last year. After nearly a dozen workers committed suicide at Foxconn, a contract manufacturing plant in China, he flew to visit the company - and pressured them to improve working conditions. One move was to hang large nets from the factory buildings.*

To see the recent events as something that do not concern anarchists and conscious rebels would be just as absurd as to simply take them at face value and join in the looting spree for a moment of quick gratification or to be 'in the reality of the struggle'. That doesn't mean staying at home safely out of the way of these amoral 'greedy' rioters. What can a movement of predominantly vegan, bicycle-riding anti-commodity anarchists or their moralising anarcho-workerist counterparts have to do with the pluri-appropriation of plasma screens, trainers and fashion labels? The dividing line, which anarchists cannot stomach in spite of

their heritage, is that the rebellious protagonists of the past days were not fighting for the noble cause of 'freedom' but were fighting for themSELVES. Selves alienated and stunted by the voracious reality they have been born into, spurred into action in an immediate assault on forbiddance. Now they are being demonised by those who should know better, for their lack of 'political awareness' and altruism. In such situations anarchists can only take stock and seek to put into action elements of ■ projectuality that is already being elaborated and experimented in small agile groups. What is evident from this flash-point of insurrection is that the anarchist movement, for want of a better term, here in Britain, is largely inadequate as to be insignificant in *terms of the attack* and the capability to *prepare a line of flight beyond the existent*, let alone during a mass riot.

If the uprising has caught us unprepared, if we have not already found our affinities, worked out our ideas and put into practice minimal attacks on the reality of dominion and class oppression, it is not from the 'children of men' that we will get the best indications to enter and extend the struggle. Anarchists risk being passive spectators, 'provocateurs', or simply clumsy gatecrashers of someone else's party.

Some comrades have already begun the trajectory of their own projectuality, their own experimentation and attack, which has also materialised over these days alongside or within some of the attacks on the structures of the consumer god and its servants. Without flags, banners or high-sounding political claims. Others are asking themselves how to move in that direction, how to carry on now that 'society', the great myth, the centuries-old swindle adapted to the imperatives of the corporate cartels defended by their servants, government, cops and media, is being reasserted.

Now the party's over, the CCTV footage is being analyzed, facial recognition software is being deployed, the snitches are queuing up for payment. 'Wanted' photos are being displayed on huge 'digi-trucks' driven throughout the cities. People's doors are



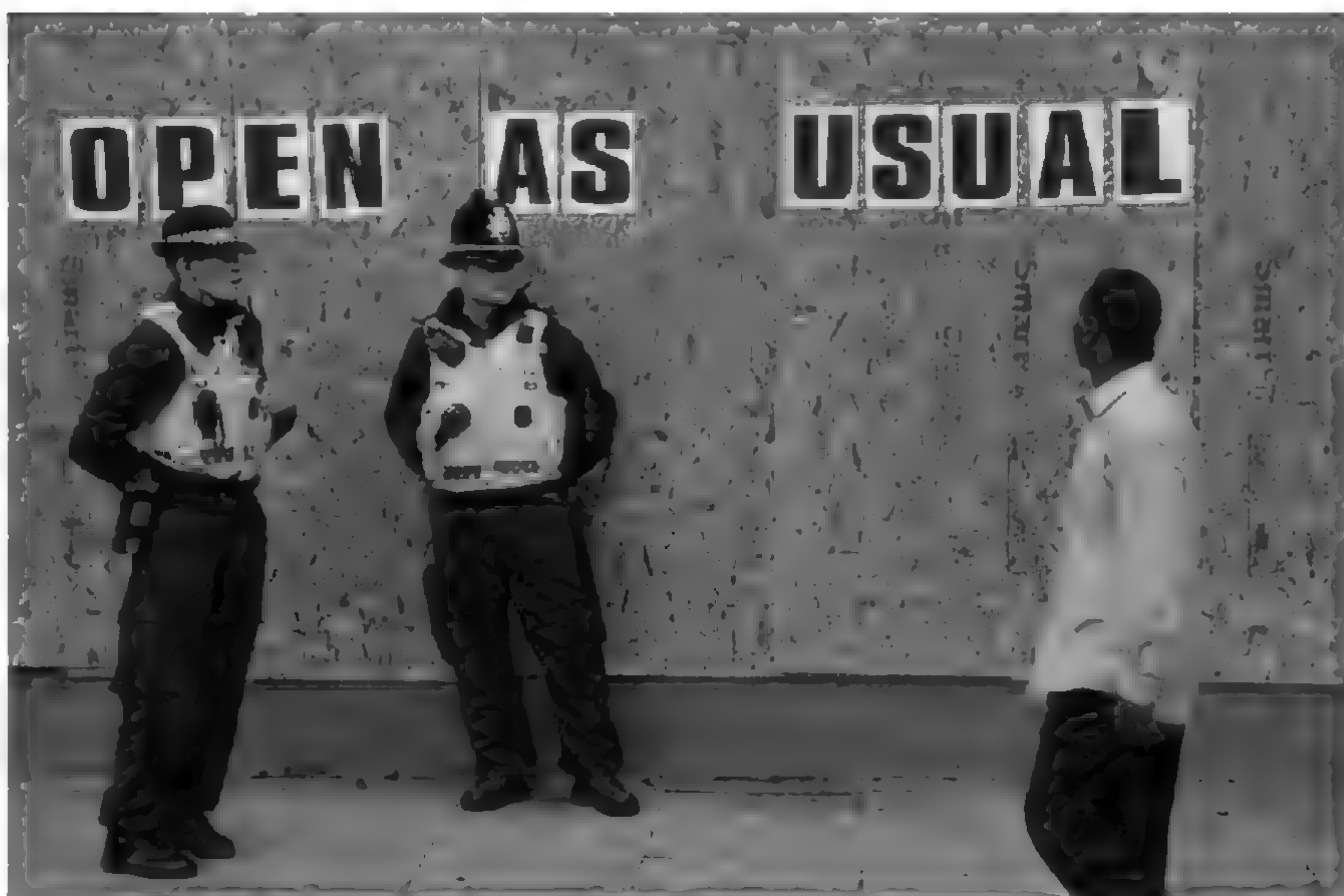
being smashed in by screaming gangs of riot cops wielding battering rams. Families are being given eviction orders in the old fascist ardor for collective punishment. Welfare payments are to be discontinued. Kangaroo courts are working 24/7 and the cell doors are slamming shut as the "community" is polarised in open conflict. Almost 2,000 arrests so far. Police and politicians argue the toss as to who subdued the battle and Twitter and Facebook have been saved from banishment by becoming the instrument of the good citizens. The broom has been stolen from the reprobate witch to become the symbol of citizenship as hundreds sweep and sweep in this neo Civil Defence corps.

The media and soft cops are hard at work to find the magic formula, the new superglue to hold together the untenable. On the margins, some good anarchists and leftists will give a hand, no doubt.

Nothing will ever be the same after what has happened over the past few days. Our task is not to join forces with the recuperators but, using every means, to start to identify significant objectives and contribute to creating the conditions where the excluded, on whose backs they come into existence, can do something to destroy them.

We are moving into a phase of new, more brutal, more fascistic levels of repression with full consensus of reawakened, engaged citizens. The way has been paved for acceptance of the next stage in British neo-fascism, the Olympics and the related massive installations for surveillance and control.

The struggle against the existent continues, opening up new encounters and fields of experimentation to combine with the unyielding ingredients of all our interventions: affinity, solidarity and self-organisation of the attack.



Brixton Prison Soli-Demo

Sunday, 20th August, a demo took place in Brixton, south London

It gathered outside Brixton police station, about 30-40 people, many very young, but not only. It was headed by a group with a mobile sound system playing very loud anti-police hip hop, rap etc. music and carrying a couple of banners.

First, some vociferous slogans against the police outside the police station, then off through the market area before moving into Brixton Road up to the notorious prison in Jebb Avenue. In spite of its size, the demo, some people walking, some with wheels, took over the main road (A23), and was immediately surrounded by police. As well as the cops that moved with the demo, many more could be seen all the way along the route to the prison, both standing in the side streets and parked in vans.

Passersby looked curiously on at this noisy, clearly anti-police march at a time when we are all supposed to be subdued and living in fear of a knock on the door. This had already occurred concerning those for whom the demo had been called in solidarity.

What the march lacked in numbers was compensated for with the passionate anger of the participants who had come from various parts of London and beyond, in answer to this urgent call-out in solidarity with those being held in Brixton prison following the recent uprising, against the heavy sentences being meted out on absurd charges, and against the very existence of prison itself.

This became really clear when everybody stormed through the barrier blocking the pedestrian road on the edge of that disgusting gloomy Victorian edifice. By this time passions were running high, everybody screaming slogans in unison to the prisoners:

FREEDOM NOW! FREEDOM NOW!;
THE PASSION FOR FREEDOM IS STRONGER THAN THE PRISON (also in Greek); **COPS, PIGS, MURDERERS;**
NO JUSTICE NO PEACE, FUCK THE POLICE, music full volume, wild war cries, sustained very loud banging on the corrugated prison fence with bike locks, etc. One of a group with a Free Mumia banner made a strong militant speech through a loudhailer.

The greatest emotion exploded when the clenched fists of some of the prisoners emerged from some of the 'windows', and cries of **FREEDOM NOW! OUT NOW!** broke out from the depths of that rotten dungeon. The passion was so strong and everything continued, shouting backwards and forwards, for about 20 minutes, half an hour.

The cops, a few dozen of them, didn't seem to know what to do. More vans arrived, including two dog vans which made some of the demonstrators decide to stay behind, not knowing whether something had kicked off inside, and not wanting to abandon the prisoners. Later, after the van-loads of cops drove away, everybody left, explaining why they had come to curious (some quite sympathetic) neighbours in the street behind the prison as they went.

A few days later news arrived from inside through the grapevine that the prisoners were very very happy about the demo, it gave them strength and courage to carry on.

Solidarity with the uprising!
Everybody to the streets!
Fire to the prisons!

random london anarchists



To address moral elitism within the anarchist milieu in response to the rioters of August 6th onwards...

Since the riots and looting of early August the acts committed in response to the death of Mark Duggan, shot in cold blood by officers of the state in London, have been judged as mindless acts of violence and greed and disregarded as apolitical by the government, media, the right, nationalists, the left, liberals, and also by 'anarchists' within the radical movement who propose that these riots were not political as they were not 'conscious'.

David Cameron has stated that the riots were the result of 'deep moral failure'. The people responsible have done bad things and should be punished, he said. Not only have the rioters been immoral, he said, but in many cases so have their parents. At no point has Cameron addressed the immorality of the cops that killed Mark Duggan, without reason or trial, or the three other victims of state violence in the following month...

Whilst people who posted on Facebook inciting others to riot are sentenced to years, the morality of MP's fiddling expenses and looting a nation is barely acknowledged. Who are the government to talk of *morality*?

To condemn the behaviour of the rioters is to protect and benefit the system and confirm its governing ideologies. We are conditioned by the state and judicial systems to believe in absolutist concepts - stealing is wrong, violence is criminal - regardless of context and despite the surreptitious use of such methods by the economic and state authorities to gain ever

increasing control. Theft is not always justified, situation is always a consideration and *the individual* must determine their morality. However, to denounce looting, an act of damage against property and theft against capitalism, is to conform to the imposed suffocating morality of commerce, state and media. To condemn the expropriation committed is the counter revolutionary cop in the head ensuring we 'self contain ourselves through moralism' and ensuring we reconfirm an imposed illusionary morality. Besides, why is it 'just' if a self-proclaimed anarchist shop-lifts as an act of rejection against capitalism, yet mindless greed if a youth loots a store during a riot?

The desire to have is a product of capitalism, not simply innate human greed or question of morality. It is capitalism that teaches what one should desire, demands that we crave commodities, status awarding, life affirming commodities impossible to attain as unemployment rises, benefits are cut, and taxes increase.

Humiliated everyday by the advertisements and billboards flaunting all that will never be in their grasp, the youth of the ghettos in the UK galvanised their common rage and reached out to take what they could have by no other means.

A conscious decision isn't necessary to act against a system that imprisons you. It is a sane, emotive, visceral, response to the frustrations of being born into an insane, authoritarian, capitalist, society that provides you nothing.

It is self-defeating for anarchists to ostracise by judgement those at the forefront of the struggle, who experience to the greatest extremities the repression and control delivered by Capital and the State. These are the people the most vulnerable to the system.

Their revolution, is revolution. Their organisation, fearlessness, strength in numbers, strength in bond, has eclipsed the anarchist revolution within the UK. They have achieved within the last year far more than the anarchists dream. Their means do not mirror those of the theorists, but their ends are being actualised. They are comrades. Anarchist action however has been measured and found wanting. It has been shown to be contrived, symbolic, redundant.

Whilst genuine insurgence occurred in the UK, few self-proclaimed anarchist were on the street, or elsewhere in solidarity. The anarchist collaboration appears, for example, working against council authorities who propose to evict parents of those charged, not convicted, with rioting. - a purely reactionary form -

It is an arrogant conclusion that the 'anarchists', the predominantly white middle class 'anarchists', know what the revolution requires, and are most capable of delivering it. Often they do not know the condition of the relinquished. Their participation in revolutionary action is CHOICE. Educated, white people have the CHOICE to evade the system or be accommodated.

Choice, opportunity, accommodation are luxuries not afforded to the non-privileged youth of the estates throughout the UK. Their rebellion (inclusive of the looting of independent stores who remain none the less complicit to the modus operandi of commerce and private ownership even if they do not have specific responsibility) is a compulsory rebellion. Looting is part of our noxious methodology in a struggle against a capitalist state. Injustice has become law and so criminality has become necessary to act against it.

The future of revolution may well be dangerous and chaotic. It will be. It certainly will not be prescribed by anarchists or their idea of a noble revolution. As the global nexus of commerce, state control, and resistance becomes more complex and intricate we should aim, no longer to be swept along, but instead to dispose of the current for the unknown, that at the very least, is not this. As destruction is method toward creation we should join efforts to plunder and destroy that which plunders and destroys.

- Those who do not stand with the oppressed, stand alongside the oppressor -

Working class areas terrorized by police raids

One month after major disturbances were provoked by the August 4 police killing of Mark Duggan in north London, the Metropolitan Police in the capital are intensifying raids on working class communities.

Not confined simply to London alone, the repression has tried to be as hard-hitting as possible all over the nation. Entire neighbourhoods have been sealed off, with riot police smashing down doors and dragging people away. So far, this has resulted in over 2,000 arrests in London alone, averaging approximately 100 a day since the riots began. The media, tipped off in advance, has filmed the build-up, the actual raids and the spectacle of youth being thrown into police vans. The police declare they are hunting thousands people who they say were involved in the disturbances. Across the country 40,000 hours of CCTV footage will be examined and senior police officers are expecting the investigation to last for years. The Metropolitan Police, backed by the entire political establishment, have been on the rampage since the riots began. On August 11, fifty officers raided the Churchill Gardens Estate in Pimlico, Westminster. Corporate media vultures, 'The Daily Telegraph', published film footage of the raid, baying that *"England's smash-and-grabbers got a dose of their own medicine today."*

On the same day, a raid on a Lambeth council estate involved 120 riot police smashing down doors and dragging away youth. Superintendent Nick Sedgemore led the raid. These raids were among 100 mounted that same day. Large numbers of armed officers bursting into family homes through the front and back doors, whilst children slept. Guns pointed in their faces, ordering them all out of the house in their underwear still at gun-point, their houses completely wrecked. One local man, a youth worker, said of his house being raided with his family and young children inside - *"It was like something out of a horror movie... The police were all in masks and all you could see was their eyes. I thought they were armed robbers when they busted in because they were wearing plain clothes. It was only when they took me outside that I saw police in uniform. The whole thing was extremely terrifying... It's like a tornado hit our home ... The police patronised me later like nothing happened by saying 'have a nice day'."*

This naked class vengeance involves all the institutions of the State. The prison population is almost exceeding the capacity

Continues page 14..



Incitement to Burn

From a previously unvoiced insurgent from the innercity, an article that calls for the insurrectionary flame of rebellion to continue...

Incitement to burn encourages all people to fan the flames, to use fire here on Prison Island UK, to break the lockdown and arm the slaves, to take back and use guided, focused anger so we can breathe without state threats.

We take our actions very seriously, though we wouldn't do them if they were absent of enjoyment. We've come to accept that we have entered a low-intensity war where we prefer an indirect confrontation at present. These acts of war are in-and-out strikes of sabotage. They won't be perfect. We critique them ourselves. Under the terms of social war, no attack will be perfect. However, the opposition will not clap it's hands...

We don't pretend to have all the answers. We don't hold a blue-print on how to destroy this society, but do we need one to be able to see it's not working? Some of us have a will to try, to take a chance, to see beyond an instant result, able to see a bigger picture and a trickle-down effect, even a belief that an experiment we do may influence others to lift the tools, plant the seeds of change, and challenge authority but not only from the mouth or the pen, but using rage and frustration in a positive light, coming to this decision with close friends. Some people will find fault however much effort you made to make your attack perfect. They will judge you in this imperfect world. There is a threshold that some of us have passed through that means we carry no guilt for the destruction we have done to private property. We never had respect in the first place for people who have refused to share a common decency with other humans across social and racial backgrounds.

If you write people off because of where they find themselves, we will write off everything that you hold dear.

away from popular culture

As a kid I lived through a bullying culture. I guess I got tough and didn't care about hanging out on my own. Other kids may have wanted to do what their fathers did or be train drivers, astronauts, pilots, soldiers or builders. I looked at my own folk heroes. I didn't hang out in cool clothes, in shopping centres. I was on waste lands on the edge of town, trespassing, finding odd things, footpaths, railway buildings, trading estates, building sites and quarries I loved, staying away from adults.

finding space to perfect or practice skills

From my teenage years, sabotage, going on the attack and theft have been the natural progression and become my everyday life. To be able to swim and not drown, for my mental well-being away from relationships of false niceties, tranquilising consumerism and pharmaceutical drugs.

As an adult involved politically, many skills from my past came to use - dodging bullies and railway police, climbing and watching, map reading, running fast and so on. From a practical point of view, looking at infrastructure, bottle necks and escape routes have become a part of my reality. Ambush has become an option, like my childhood heroes on TV who took their power and did not wait in vain for it to be given.

The challenge that lies ahead of me now is the selection, the hand-picking of people I feel comfortable enough with to make an affinity. Those who have the time and are prepared to make the time, to destroy property and cause havoc together. But so many people have built in distractions so they don't have to face the shit that life throws at them. They get entrenched so deeply they've dug their own grave for death before they've lived, before they've bloomed.

d.i.y. and imagination - being allowed to grow

Working in the community is where I find myself, but thinking practically, why should

I be patching up wounds which a failing society has created? I hide within this community but my heart tells me it is ridiculous to even contemplate co-existing with this fascist apparatus. It all has to be destroyed to start afresh. We will taste the fruits from the trees we've grown ourselves in the ashes of their empire.

Because of my class background, should my intelligence be regularly insulted by the only prescription offered for fighting back being those "tried and tested" community-activist ways that lead nowhere? I see it as very possible that people can create situations where they take power for themselves, which can be inspiration to show others and that state domination is not complete. Seeing your own strength and weakness is one thing, but society encourages this in a partial and nationalistic way, because to the State it's own people are always the first potential and actual enemy.

Breaking away from the restrictions that bind us – this red tape called "community" in which we find ourselves in some kind of void. We try to re-align ourselves on the edge of the so-called counter-culture community, so there's some sort of belonging in sight, sharing, an affiliation with those like the Piqueteros of Argentina who showed by example that another way of sharing is possible outside state-sanctioned charity. It's in our individuality to stand with others in struggle and solidarity, but if because of problems this isn't possible we will still stand, stand alone and fight because that is the nature of our individuality.

With experience seems to come streamlining and clarity with no haze or caring whether others think you're cool or hip. See what your abilities are and what resources are available to you. To develop the confidence to see what's up for grabs, to see that it's all out there, hopefully wise enough to see that people are not that confident and can't run with an idea. I can see that I'm better without money, it is just there as a tool (logistics, tools, equipment, clothes, shoes, fuel, buildings, etc.)

I have love and passion, this is strong, but I also have hate and disgust – I'd be happy if some people just didn't exist. I enjoy a relationship of respect for a person's political outlook and radical activity. In the areas where each of us lack skills, we can learn from each other, help one another to recognise our power. If I have to do this alone, well, that's the way it will be. I have to follow my path however destructive. Can you see – don't get in my way, you'll see my bad side – I'd rather be lonely than fake.

calculating risk and not letting paranoia eat you away

We are aware that the stakes are high and if we are caught we are fucked. It keeps us on

our toes, with a nervous twitch, with one eye open whilst we sleep, pondering whether it's worth letting new people into our lives. If these small acts move towards too many to mention, those who desire change will have to ask themselves, what does sitting on my ass achieve?

If you look, you can see the enemy, they advertise themselves on a daily basis, we believe what we do affects them, and compliments our comrades here and across the national borders.

We always seem to hear and see negative press from all directions about those that dare to cross the line and do property damage. From our experience and association, I find that most of the people who have chosen to form a cell group for the sole purpose of property destruction have come to this form of action from a point where they sometimes also refuse to contribute by paying taxes through work to a war-machine, don't do a job that fucks over other human beings or animals, don't deal hard drugs or harm people, but they do feel at odds with this hypocritical society and so have signed up in their own minds to a declaration of war against the corporations and ruling class.

Society is a malfunction and is unable to come up with the goods that would nurture us as human beings. In short, we have nothing to lose, so we fight. The damage done to property is a part of the healing process as we go through an attempt to mend our broken spirits. In this war we wage, this is where we find our answers, so we are not lost.

and when they ask why we are "extremists?"

Because "justice" is a joke, because we can, because every day somebody gets beaten down trying to break out of a life that's killing them, because a cop can walk away and hide behind a badge, because someone's got to do it, to show that it is still possible, to give hope and a light at the end of the tunnel, because we sleep better at night knowing we tried to make limited compromises, because we want to channel our anger in a positive way, because working in the week and knocking yourself out on the weekend doesn't answer enough questions, because when some folks hear of our actions they smile, because there's been a break in the advert, because authority has been challenged.

You hear the joy in their laughter, that sneaky little snigger, yet another reason to

carry on fighting, because it doesn't rest well in my guts knowing that any comrade could be left alone to wrestle with the anger and passion that burns inside.

In this assault that "justice" thrusts on the civilian population with weapons, mind games and manipulation, did they never think that any of the so-called "royal subjects" would say *fuck this for a game of marbles*.

Fuck the repression, fuck the prosecution of shoplifters, looters and rioters. "Justice" hammers us for the way we survive in your cat-and-mouse cut-throat society, so it's a war where the enemy couldn't be more apparent.

Out the darkness

In the glimpse in time where order does not reign, real possibilities emerge, dreams can come true, but with the spoils of war comes the letting go of privileges, learning your

separation by the wayside, we do lose things in a war, but things are picked up.

Personally I feel I've come out of a black hole, still on the edge, but with a clearer perspective of things, emotions slotting into place, actions of anger feeling as though they are common place and now compliment the show of frustration and

distrust expressed through looting and rioting.

My mouth no longer feels it's being stuffed with moth balls, that fuzzy claustrophobia of the subcultural unwritten rules of the de-stressed black-clad fashion of defeat and victim-hood. In the predominately privileged anarcho-scene here, where image and cynicism-negativity take the place of the joy of rebelling and lashing out at what we despise and where no fixed uniform is required to feel a belonging.

With the burning and the melting of plastic there is hope that a flux will forge friendships across generations, so divisions are bridged and people's personal histories do not block the positivity and unity of struggle.

getting away with stuff

We know when we are effective and our pain of this sick corruption is registered – it's when these bleating liberals come out with that *"you've gone too far this time – you're not playing ball and only playing into the hands of an already over-stretched police force"* – oh please stop before we all vomit!

In the culture of Britain, it isn't comfortable or safe to talk about action which is direct, when you take the plunge, lose the fear, leave people who only posture behind. The weight leaves your shoulders – the State and Capital flaunts



Fuck the Cops & the Government
Take what you want & burn the rest!



it's power, to say "you could never win...". If you dare yourself to challenge their institute of chains, their red tape and threats, you'll see they're not unbreakable.

maturing the confidence

After you have burnt out your first car, it's all down-hill from there. Free-wheeling into revolt. "Welcome, you are now a contender..." You have now failed the yuppie

... continued from page 12.

... of the existing prison-complex, whilst the economic crisis has paralysed the right-wing government from building new prisons. The setting up of prison ships is one current proposal. Abuses of 'human rights' are occurring throughout the country, yet, the mainstream 'civil liberties' and 'human rights' organisations have not made any significant response to the degradations and denial of due process to those arrested and imprisoned by courts operating through the night. All the disgusting institutions of the mainstream have swallowed the propaganda of the system. They are complicit with their silence, and as such, are the enemy of our class. The police and media, whose extensive connections to criminal activity were revealed in the Murdoch phone hacking scandal*, are given a free hand to coordinate their response in reporting mass arrests. Typical was the 'Daily Mail' on August 12, which wrote, "After days of being pelted with bricks and petrol bombs, this was payback time."

Police, Politicians, Journalists, Media Executives, Bosses - Protecting corruption, class privilege and exploitation.

*Massive corruption scandal in UK which exposed class collusion at senior levels of the establishment.

test, your world has opened up. You will never dine out with the same enthusiasm again. Christmas will seem even duller than before. Waiting for the bus is something you wish was out of the equation. Relax? But why? When there is so much more to torch!

finally cultivating the conspiracy to get back your life

If I went as far back as school, they'd say I should be in a secure unit : there's no future in fighting the cops without weapons so take them out from the blind sides with no guilt, because fair play was never in place. In a war you have to be practical, you just give it your best shot. But it's knowing when to pull the trigger...

We feel the struggle, the pulse of our unknown sisters and brothers in Nottingham, we embrace the courage of our street fighters in Bristol, people who dare to kick ass not kiss it - we love you. Recognising what is not guarded too well (accepting it is a war where you almost can't destroy enough). And think big, wait then when all is dead for healthy new shoots of life.

Savour the petroleum, "chin chin"- a toast to the underachievers and the non-believers. We are marching with cocktails and high spirits and flames from our hearts. Beware all of you who set foot into our path with enslavement in mind, because our patience has run thin and our skins have grown thick. If you try to cross us we will sweep you aside: we have come into ourselves, we are no longer school-kids, we are asserting ourselves. We will no longer take the bullshit, the bullying from the corporate empire and it's defenders. We have signed no social contract. We are gunning for you...

"We got our own idea of Death Row, you motherfuckers should be up against the wall as we shed some lead!"

"Stop chatting shit on Facebook, or you'll get your sorry ass busted"

Repression in the UK

So, the establishment in England is trying to look like they can lock all the rioters up, at least the ones they can get hold of. The cops, media and politicians are on a full-on mission to make themselves look stupid and provoke more class tension.

18-year old young black lad, Amed Pelle of New Basford, has been sent down for 2 years and 9 months for supposedly inciting rioting on Facebook. Pelle wrote 'Nottz Riot whose onit?' and 'Kill one black youth; we'll kill a million Fedz: riot til we own cities' on his facebook page during the riots earlier this month. There

is no evidence that he or any of his friends actually did anything during the riots. The case follows the cases of two men who were jailed for 4 years for using Facebook to 'organise riots' that never happened in the North West. J.Blackshaw, 20, and P.Sutcliffe, 22. The only people who turned up were the cops. The posts were a joke, but the pigs didn't get it, miserable bastards.

There is no evidence that any of these three was involved in rioting or looting. Their only 'crime' had been to gob off on a very public site that the police regularly monitors for intelligence purposes. Essentially they are being jailed for having anti-state thoughts.

No cases for incitement to murder are being brought against the hundreds of reactionaries who used social networking sites to urge people to shoot, hang and otherwise dispatch rioters during the disturbances. It seems that it's only if you express anti-state opinions that the law applies. As we can see, the law is an ass.

A.Fernandes, 21, was sent down for 16 months for having one lick of a looted ice-cream which he then gave away. It was coffee flavour.

Lock up the cops and the politicians.

Stick together, let's go again better next time! Free up the rioters!!

Beyond the 'Movement' - Anarchy!

"The world is one pestilent church covetous and slimy where all have an idol to fetishistically adore and an altar on which to sacrifice themselves." - **Renzo Novatore**

A movement of anarchists would, you'd think, be a collective project of individual realisation and freedom, mutual aid and solidarity, honest communication and individual responsibility, of ■ violent attack against the institutions, managers and structures of domination and alienation, against mental programming and unconscious behaviours, against the reproduction of authoritarian society in our interrelationships and thoughts and actions.

What does the muddle of casual hierarchies, ideological rackets, miserable cliques, identity ghettos, would-be leaders, dishonesty and backstabbing that we see before us if we look at much of the self-identifying 'anarchist movement' have to do with that? Very little except perhaps in words or in a stunted form. Clearly the movement in general is more interested in protecting ideological fortresses, recruiting followers, preserving the suffocating comfort of their scenes, and above all, following their harmless hobby, than in anarchy.

Navigating and trying to find a reference point in the 'movement' can be disorientating. Young, or new, comrades entering the 'movement' (or rather, the *scene*) are frequently snatched by one of the brands of package-deal politics or forced to pick between the false choices of proffered products served up by the various ideological rackets. Whenever a system of ideas is structured with ■ sovereign abstraction at the centre - assigning a role or duties to you for its sake - this system is an ideology. An ideology is ■ system of repressive consciousness in which you are no longer ■ willful singular individual, but a component, ■ cog.

In this commodity-based world, the image of rebellion can be just another product, just as we can commodify, abstract, and systematise our own expressions of our thoughts and desires into its alienated form, its commodity, an interchangeable form - ideology. Even, in fact most subtly and dangerously, when we are not conscious of what we are doing. In the various ideological organisations, in the scenes and in much of the media of anarchists, ■ narrow consensus view of reality is enforced around specific parameters.

Free communication that goes beyond the boundaries of interior discourse is shut down by verbal attacks and mocking, physical exclusion, warnings of state repression or

non-acceptance by society, and simple, dogmatic refusal of heretical thoughts. Like any lifestyle or identity in the democratic marketplace of society, anarchism has its package deals - complete with attitudes, opinions, styles, activities and products, all under handy labels.

I should mention at this point that, as someone who feels affinities with others of an anti-systemic and insurrectional tendency around the world, I am aware that 'Insurrectionary Anarchism' or whatever can be turned into an ideology to be bought into, and even easier, ■ fad or style. Certainly recently this seems to have truth in some quarters. But perhaps this is due to the recuperative influence of the Tiquun intellectuals and their 'Coming Insurrection', ■ book that like "The Call", seems to have influenced many young radicals, but which appears to be written by Marxists and nowhere validates individual self-responsibility, free will, desire and consciousness. Their insurrection may be coming, mine has come, it is an individual revolt.

The collectivist message of 'The Coming Insurrection' has little in common with insurrectional anarchy: the revolutionary theory flowing from the individual's passionate uprising to appropriate the fullness of life for themselves, attacking all that controls and exploits, finding commonalities and affinities with others from which spring the real commune - the friends and accomplices of the guerrilla war against the totality of authoritarian society.

With no sovereign systems of morality, theory, principles or social abstractions standing above the singular individual, the nihilist-anarchist attacks all systems, including identity and ideology systems, as obstacles to our self-realisation. The struggle is against not only the domination of controlling social organisation and widespread tranquilisation, but also against inherited repressive programming and the force of daily life, and so our struggle is a constant tension where what we must destroy and transcend is much more obvious than where we might end up.

For some, faced by this oppressive reality, it is enough to come up with an alternative, 'just' and 'reasonable' social system (or 'utopia') in their head. Some again just hold this as a pleasant fantasy land, while others wish society to actually change and either come up with or (more commonly) buy into an A to B recipe (or 'programme') for social transformation, for the reprogramming of the social system. This is simply ■ form of repressive (systemic) consciousness.



Frequently the envisioning and laying out of these alternative social systems (including those of many anarchists) is down to those cut out as the managerial strata of this class society, the avant-guard of which is responsible for the constant social restructuring of the modern world. Workplace democracy, decentralised production, 'green' technologies, multi-culturalism, and so on - all are experimented with by the dominant order, strengthening it.

Theorisation of abstract social systems - and all social systems are based on abstractions - only strengthens domination. But if you start from your own life and refuse to be a component of anything, refuse to represent others or have others represent you, embracing your inscrutable uniqueness, knowing that all you face in life are choices, then you are a danger to authority and order, a walking microcosm of anarchy.

This then is a call out to avoid the casual hierarchies and cliques of the official anarchist movement, to avoid ideological systems and political identities, to savour the pleasure of thinking for yourself, of following your desires, the dignity of honestly following through to whatever unknowns of truth, negation and passion, setting no abstraction above yourself. In the war to the end, only choices matter, and only you are responsible for the choices you make.

Examine your feelings and thoughts, eliminate all moral and ideological systems from yourself, be aware that "common sense" (or rather social consensus rationalism) is the strongest support of the existent, don't be afraid of where your inner (and outer) struggle takes you.

Smash all the idols, even and most particularly the 'revolutionary' idols!!



Against the British 'anti-capitalist movement': Brief notes on their ongoing failure

"Organisations, legislative bodies and unions: Churches for the powerless. Pawnshops for the stingy and weak. Many join to live parasitically off the backs of their card-carrying simpleton colleagues. Some join to become spies. Others, the most sincere, join to end up in jail from where they can observe the mean-spiritedness of all the rest."

Renzo Novatore (1920)

2011 has become an important year when the August uprising and the ongoing anarchist attacks here in the UK have left behind the low ebb of struggle that had remained for a decade. Since the central London anti-capitalist riots of June 18th 1999, which stood as a potentially valuable starting point for a new and combative social struggle, the 'movement' did not evolve into a dangerous or dynamic tendency, as happened in other places – rather there was a retreat from the reality of revolutionary possibilities.

Between 2000 to 2003 the UK protest movement reached a dead-end of symbolic

actions based around pre-arranged dates (Mayday etc.) and was largely defeated on the streets and in the minds of the people by a twin-attack – on the one hand a war of attrition by the State and its police agents to kettle, beat, profile, taunt, infiltrate, disrupt and imprison; and on the other undermined by the self-policing non-violent stance of the anti-war movement and the counter-culture, which quickly reached a position of accommodation with and recuperation by the State and corporate forces – this continues in the tactics and themes of the climate change, anti-war, and anti-cuts activists to the present day. It can also be seen in the recuperation of the free-party and squat scene into one more fashionable part of the alternative chic, replete with ketamine and *faux-poverty*.

This growth of liberalism was helped a great deal by the demise of the radical part of the Earth First! Network and the birth of it's ugly activist sister, the Dissent anti-G8 2005 network.

As one example of compromise in a bunch of others, this happened as a result of a critical

annual EF! gathering in 2004 prior to the Stirling 2005 summit debacle. The reason it was critical was that despite the participation of lots of people in covert GM crop trashings between 2000 and 2003, arguments over tactics revealed how excruciatingly liberal many of those involved were. Very few people were involved in the final anti-GM, anti-Bayer campaign and it confirmed that only a small handful of individuals were actually serious about taking action and developing a revolutionary project. Unlike the eco-anarchist counterparts in the USA, who had become the Earth Liberation Front, carrying out numerous high-impact sabotage actions against environmental destruction, in the UK the G8 was coming up and clearly there was starting to be a shift away from the nascent militancy into substitute activity. It was clear that there was not going to be even the chance of a discussion about actual confrontation.

At the G8, under the watchful eyes of the secret police, street-fighting and property destruction were largely left to outsider and international comrades to riskily organise for themselves while the British Dissent/EF! activists mostly played only a support and infrastructural role. The approaching G8 gave a window of opportunity for the reformists and 'movement builders', whereby those who had been part of Earth First! had to make a choice: to radicalise further despite perceived isolation or... to breathe a sigh of relief as the pressure to be 'radical' was removed and, through the summit-mobilising process, some could more openly become the conformist liberals, academics, cooks, paramedics and drunks that was at the secret heart of the 'movement' all along. It was also a prime opportunity, as these events always are, for various undercover agents to sail in and embed themselves in activist groups around the country.

An arguably pivotal point came during the bombs of 7/7. Occurring on the first day of the 2005 summit itself, the central activist assembly overseeing the counter-summit voted to dissolve the blockades and hop inline with the "war-on-terror" discourse of the government, calling off any further demonstrations (which could have lead to conflict with the already beleaguered State). Those autonomous few left on the streets were overwhelmed by police numbers and the complicity of the 'movement'. At a time when there was a most important moment to make a clear position on the street against repression, militarism and statist terror, cops and activists could be found lighting candles together at a hastily arranged 'memorial' at their protest camp, in an act of remembrance and tribute to the victims.

Over the Atlantic, in 2005/6 when the repression against North American militants of Earth Liberation Front & Animal

Liberation Front became furious, we were broken-hearted to see almost no solidarity or even comprehension of their struggle here on the other side of the Atlantic. Similarly, when the Stop Huntingdon Animal Cruelty (SHAC) campaign was being attacked by the government on behalf of the vivisection industry, the activist/anarchist movement in UK was largely nowhere to be seen. As the tempest raged and prisoners received long sentences resulting from political and corporate policing, there was an emblematic lack of solidarity on the part of the 'movement' and a lack of commitment and identification with the struggle for earth and animal liberation.

So, we make the case that for years the 'movement' in the UK has been a stagnant trap of inaction and reactionary theory of the worst type. It can be said that the UK 'movement' is largely a massive policing and self-policing operation for very spectacular themed events revolving around rotten ideas. Willfully ignorant of the militant and violent struggles being waged not just in Europe but around the world – unless they happen somewhere exotically foreign and afflicted with the hope of 'democracy' – the escalating social war will draw a deep cut into these people, as their opinions and methods are forced into irrelevancy.

Now that expectations about what is achievable *in terms of the attack*, has gone up in flames with the August riots, the failure of the British anarchist/activist movement is obvious. That the anarchist/activist movement failed to have any kind of meaningful role in the August riots is yet another sign of the almost total lack of connection to many parts of society who are fighting the existent order. Either in the frame of affinity group action, or the mythical 'community/workplace meetings', the activities are not well spread enough or violent enough to have any important impact, although outbreaks of sabotage have spread well beyond the spectacular borders of the activist world. While the anarchist/activist movement deliberate about 'what the people want' and come up with inclusivity strategies that 'don't alienate people', the people took what they wanted, burnt the rest and attacked the cops.

The August riots surpassed the British anarchist movement. The rioters showed their ability to act in small fast moving groups demonstrating their ability to loot and burn what they want, disappearing hopefully before the armies of police swamp the area. The rioters showed an example of how to spread the disturbance to specific targets hitting different points in co-ordination via objective. The anti-capitalist/anarchist movement here has not had that opportunity to move like that for years, if ever. Conflict is largely not a feature of the British anarchist/activist movement.

The texts that have come from the British anarchist/activist movement covering the August riots and their aftermath, are overwhelmingly moralistic and repetitive, and have only served to outline a movement which is distant from the struggle for freedom on the streets, and is not interacting with the stratas of society which are in conflict with the system in any real way beyond the symbolic. The hostility to the actual rioters displayed by many in the 'movement' is a symptom of a reactionary 'liberatarian' municipalism, which has lost its reference in a nihilistic present where hopes for social 'progress' are ruined forever.

Whether bickering amongst themselves on the webforum LibCom.org or scraping the barrel of the citizens discontent like ordinary oppositional groups, the UK activists and anarchist political scene – the 'informal' activist networks and the formal anarchist organisations of membership fees, propaganda organs and party structure, such as the Solidarity Federation, AFed etc. are floundering and irrelevant in the face of the social war. The 'movement' is barely able to escape its own dogma and limited influence and these 'movement'-orientated groups cannot stand up to repression – they are political in the sense that they deal with the rule of the symbolic and don't actually deal with subversion other than its representation. Through the appearance of professionalism, a cartel of older, managerial activists – whose increasingly cultural sense of importance and careers/identities dependent upon symbolic not actual struggle – have been able to gain and retain control, and have wrought this scene into a place of little challenge to hierarchy and power.

Sabotage, property destruction, black bloc, and direct action has been put aside, if not denounced, by not only activists but also members of the traditional anarchist organisations, as if they exist in some superior isolation. For years, the insurrectional and unmanageable anarchic tendency has weathered the revival of anarcho-syndicalism and its poor counterpart, community activism. Some of the predominant individuals from these groups have actively tried to undermine the basis of the continuous growing attacks and sabotages, trying to prevent the insurgent tendency spreading, like the leftist citizen-cops that they are, mistakenly trying to protect a day-dream that never really escaped from their books, pint-glasses and

day-dreams. Chasing the coat tails of the 'workers' and 'good citizens' is a pastime only for the nostalgic and the unionist, ever using each new social development as fuel for their dabbling in oppositional politics.

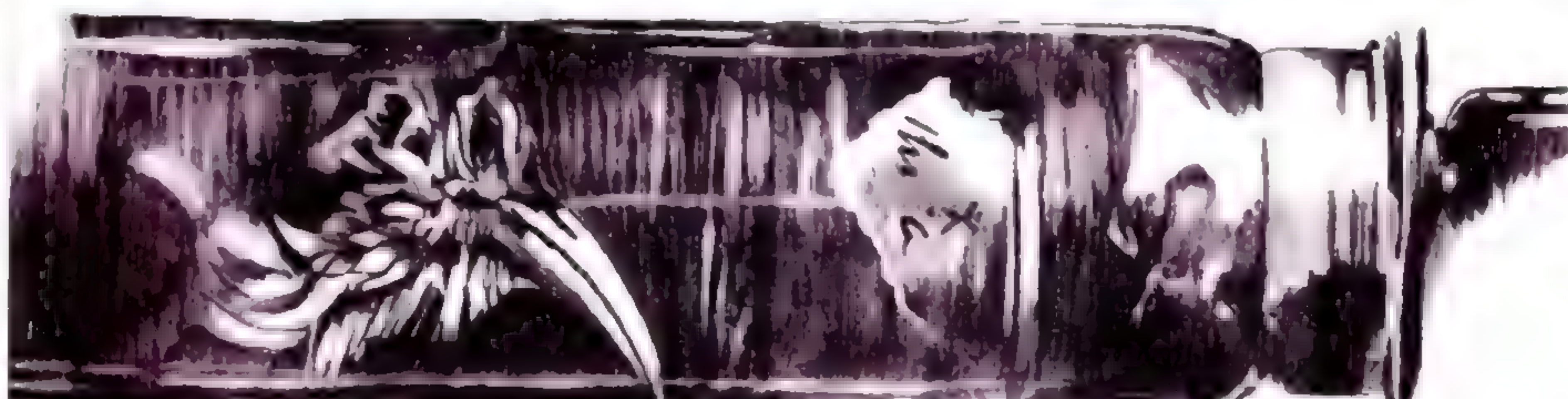
This is perhaps why the leftists, alternatives, activists and anarchist groups run after the 'big demos', 'next campaign' or lose themselves in "community" and "workplace organisation", to give themselves substitute activities to explain the loss of dignity in their own compromise with the system.

Some of these so-called 'radicals' treat the uncontrollables in the same way as the readership of the tabloid papers or the police would treat them: as curiosities, as dangerous, and, at the least, as problematic. In answer to that, we have decided that certain traditional strategies are no longer of interest to us and we don't care for opinions about what is or what is not desirable, possible or realistic.

So rather than tenuously try to build reactionary campaigns or 'alternatives' that end up being effectively assimilated and accommodated into the lie of democracy by our enemies anyway – except through building the non-oppressive relations of revolt between ourselves – we choose primarily to *attack*. We understand that only when all that remains of the dominant techno-industrial-capitalist system is smouldering ruins, is it feasible to ask *what next?*

A 'movement' of blind and shallow individuals can never find a way out, the false culture of the 'movement' is full of deceit and manipulation. How can there be any trust, respect and co-operation? There is little to none in the society. When the general population scheme, compete and connive against each other for the smallest gain as a way of life, can you expect better from their faithful mirror-image in opposition? Revolutionary action is not only an ambitious experiment in attacking targets of the capitalist system and the State, but also the slavish attitudes, fears and cowardice that are present everywhere. Here in UK, capitalism has eroded and broken the values of friendship and solidarity, replacing them with obedience to the herd and distrust of the unknown.

The tedious fact is that many of those in the movement know the truth of the fictional nature of their 'movement' but actively



choose to conform to its dictates to prevent not only repression falling down on their heads, but to prevent the kind of social isolation they feel they would slip into, removed from people to fuck, meetings to attend and bins to scavenge. Some other worthy activists choose to persecute, ostracize and humiliate those who came to the end of reasoning with the 'movement'. Those who denounce servitude and act with individual determination are the anathema of those who value the representation of revolt over those who forgot what it is like to be 'reasonable' and embraced their passion.

It is the young people and the autonomous affinity groups - insurrectional, anarchic, nihilist, anti-systemic and anti-social which have revitalised the antagonistic flame of revolution.

Dignity and strength are values unknown to the included classes and their managerial-class children. For them, submission to the herd is what is found in the assembly and in the consensus of direct democracy, and the included are rulers of this place too, this playground of insecurities.

We know that more of our comrades are to be found in the places where 'the Left' is possibly not even an idea, and the idea of 'the Movement' would be laughable.

For us, to continue to live and act as if these twin concepts were a good idea in the first place is to maintain the lie which thrives on 'good will', providing a non-threatening and pacifying avenue for altruistic drives and desires for a change in social conditions, entangling people in 'realistic' and reformist programs which are immediately recuperated by policy makers of some managerial stripe.

The decrepit and fanciful 'Movement' seeks to control and limit the perception of not only struggle, but reality, and what can be achieved by the individuals who have no interest in waiting for an assembly or a political organisation to approve their actions or ideas.

Of course, we had hoped that at some moment a mass of people in this consumer democratic regime, as around the world, would recognise and rise up against the conditions of exploitation and profound degradation that we fight against. But it has to be said that so far at least we have seen limited evidence of it in the 'movement' here.

We had hoped that there were many out there with strong hearts and a desire for free, whole lives, who would rebel and fight, and that we would reach a critical point

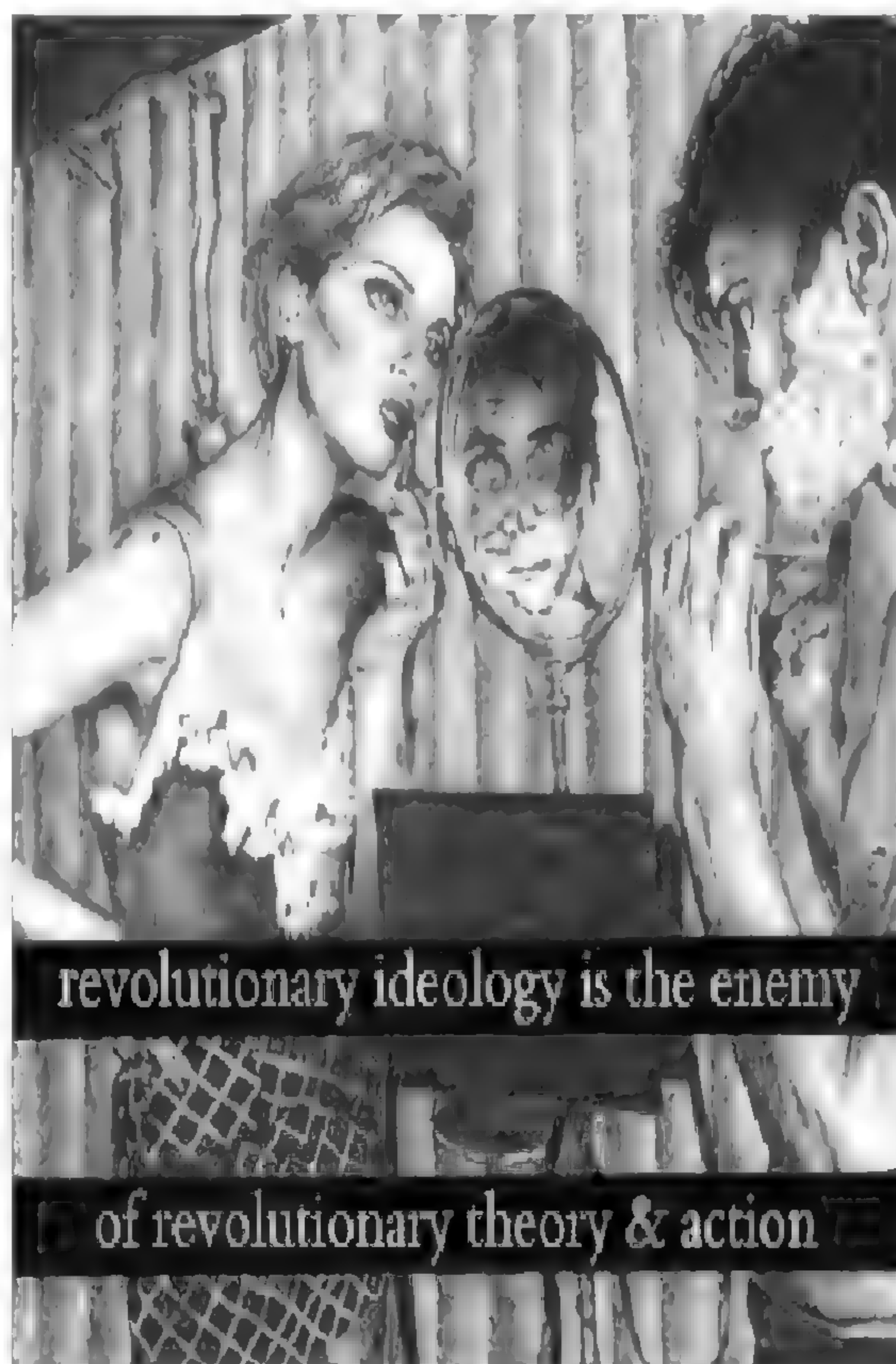
some day, but for us now in this miserable and sick consumer society, we have thrown away the idea of waiting for them.

We have shared and developed our methods of conceptualisation, reconnaissance and attack with an eye to pushing forward a revolutionary project which has more in common with our international comrades rather than those 'at home'; we have no time for an inward looking petty-nationalism when the majority of the people in the UK 'movement' are mostly worthless hobbyists and tourists.

We act, as one of us has written, mostly for ourselves, but not because we are selfish and do not care, but because we have come to the conclusion that we cannot predict what others want and because we cannot predict the results of our actions. The beauty of choosing to live in struggle, in informal and friendly situations with chosen friends, a favoured path to discovering our potentials, characteristics, qualities and abilities, which will be the foundation of our future world of total liberation.

Outside the gaze of the secret police and their activist allies with their boring hierarchies of minor-control and power can be found the play of our own lives, where the *self-organisation of the attack* and the *circulation of ideas* acquires more substantial and significant outcomes - here we'll go into freedom and exit the seated theatre of radicalism.

Anarchist-nihilists



To act without outside authorisation, clearance or a big pat on the back from the movement

Confidence to work solitary with no easy start or boost from the crowd. To motivate the passion and anger from within.

Emotionally political in an unstable world. Refuse to look for comfort in false promises, out-reach to engage with what can be caught, accepting nothing of value will be gained by taking a smooth ride.

There are plenty of more terrains to still fight on, possibilities of surprise. They are not always going to be convenient: familiar fronts like ghettos, high-streets and inner-city avenues have always been there but not properly discovered on the isolated bleak plains of suburbia and sink estates with their rich labyrinth, back-lanes and open spaces, covered with thick floral canopy. You just have to apply the right camouflage and learn how to maneuver yourself.

We see no borders, no divisions between rural and urban - they're just different war-zones with similar battle rules that are there to be broken, and rich pickings to be taken either physically or psychologically from each skirmish. Learning to monopolize more effectively on our small victories to fight the state propaganda.

A 'good education' can be a hindrance with built in guilt to achieve something brilliant.

Information and things can just fall into your lap, it is what position you place yourself in, time spent alone, leg-work to trawl through, to get what you are looking for.

I see so many selfish lazy greedy narrow-minded people, I struggle to cherish with any great zest this mortal coil I tilt on. I feel I'm left only to aspire to destruction.

When you see that you're controlled only when you want to be controlled, you kinda hate yourself for this, because you let it creep up on you. When you take the anger and use it to claw back your life and align yourself with the opposition, the bulls-eye on the target becomes much clearer.

We hate this society that suffocates us, that ties us up in moral, legal, red-tape. We are bound to please no more. These collaborators to this putrid bondage should be slapped up, like in Northern Ireland, head shaved and tied up with barbed wire to a lamp-post, for all to see

(Not trust worthy to co-exist).



civilisation collapses

shrinks to the waist of the figure of eight,
we hold to the dance at the tight black point that marks our passing
from one moment to the next,

the time of tense blind chaos
before humanity opens out again into opposing illusions
that both peak in the fullness of tyranny

the rebel yells
and civilisation collapses
there is nothing left to defend,
everything to attack

the looters take
but the spoils are irrelevant
it is the split-second choice – the instinctive taking of sides – which is
the heart of it
wildness, spontaneity, freedom, space, rebellion

affinity

it just looks like plasma screens and trainers



From a Rioter

I am one of the kids who grew up on estates, who ran with gangs and sold drugs through school, getting an education on the street with our own values and respect. One of those who took what they could because nothing is given to those with nothing. Always seeking a chance to fuck the system, I don't make any apologies for who or what I am. I don't speak for anyone, I just speak for myself. No government ever meant shit to me, neither the conspiring words of my parents, the teachers, or the police.

Their world is lies and hypocrisy. One "law" for the rich and another for everyone else. The only way I get by is with my people, how we run things. I never worked a job in my life I didn't leave within 3 months, and as far as I am concerned, I'd rather go to prison than work in a job that exploits you. Those bosses who take the life and time of the working people are the criminals, them and the banks, who keep it locked up and tight for the wealthy. All I see ourselves doing is getting our share of what is due to us, and by any means we'll get by.

These cities are dumps, and always will be. We are not having it any more, there is loads of us now. Any time they want something, the people have to get it by fighting.

There is absolutely no space for discussion with the police or the politicians, because all we are is shit to them. This article is just to say "fuck them". They want to wipe us all out and lock us up. Convince us we're worth nothing. Well, each of us are people, who make decisions about our lives, 'good' or 'bad', but it will not be up to the rich to decide how our lives should be run, and not either by the pigs and politicians. When they kill one of us, all the cities should burn.

Those powerful and rich idiots who want to control everyone's lives and keep them in wage slavery and suffering have got to go.

"By any means necessary" as Malcolm X said. They only serve themselves and the only way we'll get free and better lives is if we get rid of them.



Rain & Fire

Statement from a UK FAI sector

This text was written during the course of the growing European social war, and our attempts to situate ourselves in the context of that, whilst in the midst of rising fascism, complicity from most of the society and a fractured and divisive anti-capitalist 'movement'. These scant few pages cannot express the complexity of the various situations being described in any great depth, but we write so that other rebels at the edges can know how it is for us here. As we were putting the final touches to the text, cities in the UK exploded and remain volatile. However this is not an analysis of the riots – this is a text from inside the social conditions which gave rise to the insurrection.

This text has been collaboratively written by many individuals in our network over a period of discussion, planning and attack. We have been brief in our communiques so far, but we felt it was time to write something longer.

"Why are we writing?" Because we know how important it has been for us to hear the knocks on the wall from other renegades in other cells, and because we would like to reach out beyond the people we already know, beyond the realities we have lived in, created, abandoned or remain tied to. As revolutionaries, we are highly critical of these realities and of ourselves, and we write because just, as individuals, we strive to be 'better' than we are, we also desire for this world to be better than it is. We are open to the fallacy of our opinions and wish to surpass our expectations, such as they are. We also try to communicate with those outside our circles, and we attempt to staunch the tendency towards self-

referentialism which is endemic to many forms of communication. In the end, we have to accept that this text is written to persons unknown and that wherever it is read and whoever it reaches, there will be those who will have an understanding of what is written here – and this is for them.

There is no longer any sure statement that can be made about this changing world, which catches fire more and more, everyday.

The present day United Kingdom is a controlled theme-park, covered in surveillance cameras, vehicle tracking, identical housing estates, post-industrial zones and sprawling road and train networks. There is virtually no wilderness left, the powerful and rich control the 'countryside', as much as, or even more than the cities, and there is little freedom beyond the mainstream, unless you take it – the same as anywhere else. The prison of everyday life is so total here that the only choice remaining is its complete destruction.

We welcomed the renewed call by the **Conspiracy of Cells of Fire / Informal Anarchist Federation** for a world-wide informal anarchist structure based on revolutionary solidarity and direct action: the **International Revolutionary Front**. As we continue to develop our own project of revolutionary organisation, we affirm the global informal 'network' or 'federation' of revolutionary groups in existence who are developing, encouraging and participating in uncontrollable confrontation against State and Capital, whilst organising and developing their own initiatives of attack: this is our signal of collaboration.

There has been a significant upsurge in attacks against prison, financial, police and communications targets in the UK, but the obvious truth is that these attacks are few in relation to the task to be undertaken, and the level of engagement with the enemy is still in the early stages of its development.

Over the last two years we have begun a newly co-ordinated revolutionary project. It is our way of starting something new. Something that won't just disappear like words against the wind. We are some of those who think that the possibility of a conscious, cohesive social revolution involving a critical mass from the general population of the UK is frankly remote. However, we think – and have seen – that widespread chaos and social insurgency are *inevitable*, and from this, new and better forms of human values could emerge.

If we were to reflect on human life experience – both individual and collective – we would perhaps understand the wisdom that sometimes it takes a total breakdown for things to change. Of course, some people are scared of change, of the unknown. People limp along miserably in all sorts of dysfunctional conditions for years – relationships, jobs, towns etc. – rather than face the necessary and radical alteration of those conditions into a future they cannot yet imagine. And because society is made up of individual human beings, then society is no different. People lap up the distractions being offered – TV, consumables, mainstream cultures, drugs, subcultures, actions, gatherings, spiritual panaceas, anything... so long as they can put off confronting the essential emptiness of everyday life. We are living in the midst of a culture where endemic use of anti-depressants, for example – as Aldous Huxley predicted in *Brave New World* – keep people from changing what is making them unhappy and instead make them accept what it is that is making them unhappy. When the individuals in a society are struggling just to get up in the morning because the system exploits them every minute, these people have no energy to revolt against the system. They are caught in its claws. They don't even seem to recognise this. The totality of this techno-industrial society enslaves them into patterns of repetition, damaging themselves and each other, oppressed on the outside and repressed on the inside. The fundamental distinction between inside and outside prison does not seem to exist in the same way any more: daily life attempts to subject us to a regime of control and routine in every aspect.

In the foyers of the supermarkets and the shopping malls, in pubs and bars, places of work and transport hubs we find, more often than not, those whom the consumer democracy has bought off with the looted capital of those less fortunate. Regularly, we are in the presence of willing captives, of

society's sickness, of reactionary grasping for the means of survival – the exploited against the exploited. People have made a fool's bargain and have handed over their health, intelligence, curiosity, sense of solidarity, personal authority, and the earth and all that lives and grows on it in exchange for the latest technology, fast food, flash car or social network.

Although present reality shows us an intensification of social conflict with some promising characteristics, we do not yet see ourselves standing amongst a potentially revolutionary mass. We appear to be standing knee-deep in the bloated carcass of a dying civilisation.

Almost seven billion people across the world are hooked into a genocidal and tyrannical system that has insinuated itself as a life-support machine. Civilisation gives the impression that its destruction would mean the end of all life; however an extinction wave is already happening which, if it did continue, would have that exact result, accompanied by near total-victory for the capitalist techno-industrial-military system and the financial power which underpins it.

Environmental catastrophe roars across flooded continents; vast tsunamis, extensive desertification and decimated forests. The modern totalitarian nation-states and their imperialist groupings like the G8, G20, NATO and so on, are committed to the murderously terrorist capitalist system as their vision of the future. To a future where everything and everyone is a commodity logged and valued in a mechanical world devoid of any possibility of wildness and freedom. A world of perfect control and domestication. An impossible world. A world which every sane human being and wild creature already fights against – from each and every area regardless of race, creed or species.

We are in the midst of an unprecedented ecological collapse. Various tendencies in the scientific and political communities have spent many years arguing amongst themselves as to whether global warming is or is not a result of human behaviour, citing natural disasters and mass die-offs in pre-history. These arguments are now irrelevant. It is undeniable that grotesque species extinction, habitat loss, light/noise and air/land/oceanic pollution on a worldwide scale, desertification, human encroachment on wilderness are a direct result of human attitudes and economic greed. For decades, changing this was a possibility, now it is too late.

We are witnessing our species suicidally contaminate and destroy its own habitat and that of every other species on the planet: an expanding population which prioritises itself and its own prescribed and enforced lifestyle above all other considerations, living in

complete disharmony with the natural world and destroying the fragile eco-system upon which we depend.

The built environments we inhabit are unsuitable even for humans. Land that used to be covered in forest, supporting a wide range of species, becomes ever more covered in concrete. Every available piece of 'wasteland' is being sold off for development. Civilisation is genocidal, homicidal, ecocidal and suicidal. From poverty, abuse and domestic unhappiness to the reckless drivers risking pile-ups to get home a couple of minutes faster, to the regular ethnic cleansings and the total pillage of the environment in the scramble for money and control through the securing of natural resources to exploit. This is a violent system, and millions are dying as we speak, here and everywhere: of obesity and malnutrition, of traffic accidents, industrial diseases, war, substance abuse, depression and loneliness. Meanwhile, the comfortable arrange their knives and forks and settle down in front of the television; their empty, meaningless conversations blurring into hollow silence.

These modern societies have come to mean that dreams and desires are warped and dictated from birth (work ethics, conformity to roles, competition, separation, jealousy, class and social deference to authority, the nuclear family, domestication); so much so that it is hard to even know what our unconstrained lives might look like when the State and Capital's projects and rule are finally rejected *en masse*.

In Britain, there is a massive amount of class anger encountered every day, but until 7th August 2011 when rioting erupted in London and swept through the country, there has been barely any widespread manifestation of this anger against the capitalist system or government.

There is a sheepish terror amongst the people here that gets into the bones, and although there is a desire for destruction and for attack, there is also a deep fear that paralyses. A consensual censorship exists, between almost every strata and structure of society, that prevents even the ability to express and manifest dissent unless it is within permitted parameters.

In such an advanced surveillance society, when the risk of getting caught even for writing some rebellious words on a wall is so seemingly great, it is easy to give into the fear and to imagine that it is a fact that you are going to get caught. The surveillance technology is extensive and reaches inside – if you let it do so. That's why we love the 'feral underclass' who the politicians and their police despise, those who lost their fear from growing up in a police-state – because that is what Britain is, **a police-state**.

And like any police-state, it only exists because of a vast consensus of subservience

from the society. Who has let the social terrain become overrun with surveillance technology? Who has become the eyes and ears of the State? Who turns their own children in to the authorities? Who has watched the Muslims and immigrants become vilified without acting? Who has let the police become embedded in all aspects of the 'community'? Who has accepted their own powerlessness and swallowed the lies of the media, allowing the politicians to manipulate them and the bankers to rob them? It is the "citizens" themselves.

The reactionary mass of people here are lost in comfortable illusions, bought off by the delights of consumerism. They put out of their minds any actual realities of oppression or exploitation. Of course, they feel deeply the misery of their daily grind, but here they make the bosses' choice: to be angry with the immigrants, the impoverished and the marginalised, otherwise amusing themselves with the sports section, the lottery, the televised media spectacle of rivalry and competition. Benefiting from and perpetuating a system of global violence, we have little more than scorn for the waste these people make of their lives.

At the same time, the food prices go up, the fuel price goes up, the wages go down, pensions and benefits are cut, mass redundancies are effected (some staff to be rehired if they apply for their old job again, but only at a lower wage). There will be no more inheritance. There will be no more security, even for the nuclear families who bought into the dream of the faded Empire, rotting in sub-standard housing surrounded by decay and breakdown. We see how the technological-capitalist system ties people into 'needing' the computer, mobile telephone, car, TV, because putting those things aside means social and cultural isolation and no opiate to bury the alienation, misery and desperation. Nothing exists but a trace of a way of life promised to an elite. The majority are living in debt, and/or hand to mouth; the fortunate are living on their reserves; and the very few are living off everyone else, enjoying the present and securing the future for themselves.

We act against the State and the symbols of the State for many reasons. And of course, one of those reasons is a desire to move beyond ourselves and our small circles. We hope that these attacks will resonate with others and will spread, and indeed they have.

We are not so stupid that we think our attacks – however worthy the targets – will alone bring down this system. We understand that there are other social factors which are necessary. **We know that the process of planning and carrying out attacks changes our immediate social relations and our relation with our own sense of self and personal power, so that gradually our actions become bolder, wilder, harder to ignore.** This process also changes

the general atmosphere, creating an environment where more is possible because less is impossible. We have contributed to a whole plethora of anti-system activities, of which repeated attacks by smaller and larger groups over the past year on infrastructure, banks, and prison institutions have played a part.

With all the billions of people who live in the world, there will never be a time when a particular act against the State and Capital is felt by all or even the majority of people to be appropriate, 'good' or desirable. Our small affinity groups – of two, three or more people self-organised into a larger informal structure – simply act according to their own rage, their own analysis, their own choice and at their own risk. To pretend to be someone other than we are is useless, dishonest and lacking in integrity, a posture which could only slowly devastate us and ultimately any collective project arising from this.

By publicising our attacks, we hope to inspire unknown combatants and to disseminate those methods so that they are easy to reproduce by others. This is why we make sure always to communicate them through the independent media, as otherwise there is a media black-out on reporting the claims of sabotage and covering subversive activity in this country, preferring, as it does, stories centred around personalities and the seemingly designed-to-be-unchangeable current political structures. It is important for us who wish to confront and bring down Capital to know that others are attacking the enemy, in order to dismantle any sense of isolation and powerlessness. It is vital to organise, communicate and co-ordinate attacks.

We are very proud of the relationships we have built as individuals together through our project of destruction, as we are of each of our actions, even those that did not meet our expectations. Each of us are individuals who believe that the fundamental base of a strong and healthy way of life is comprised by the individuals themselves, in their decisions, choices and values that go towards freedom and responsibility.

Our project is to quicken the breakdown of society. As revolutionaries, we are a minority – *but do not say that we are few*. We don't make predictions as to how society will re-form after the breakdown, although, of course, as anarchists, there are some basic ways we want things to change. And those dreams coincide with those of revolutionaries throughout human history, and indeed they are being realised already across the world.

We are bored to death with reflection, statement and opinion – and even of this analysis – on the condition of this society. We must only attack and destroy – which means using revolutionary violence, in our hearts and in our hands, until our freedom to

act is permanent. This continuous project of attack is in order also to break down our fears and to heighten the tension that exists, to give it expression. To understand that in a police-state and surveillance society where fear and paralysis are a daily condition, it is still possible to revolt and to attack, to overcome those that have inserted themselves into positions of power based on the obedience of the crowd.

We are poised at an exciting time in history, although it seems at times like a most relentlessly depressing one. As the material base of people's lives is tipped into ever increasing fragility and as the sensation of daily precarity and inequality grows, the results are entirely unpredictable (as we have seen here this August in the widespread violent uprising) and it is exactly at such times that even small acts can have the most unpredictable effect.

We want to contribute to the opening up of new possibilities. In a highly symbolic, abstracted and post-modern culture and way of life, and in a situation where even work now is largely providing service and information, there seems to be no end to the targets we can attack – our actions are themselves an exploration. Of what is worthwhile to strike and what is not.

Corporations and government targets are attacked across the world in coordinated and constant acts of direct action. Land and property are occupied in defiance of speculators and landlords. Animals are liberated, bio-science laboratories burnt down. Transgenic crops trashed and business people intimidated. Banks and courthouses are blown up, judges shot and stabbed. Police and their stations are attacked with Molotovs, sticks, dynamite, firearms. Energy supplies are disrupted, television infrastructure attacked, internet cables and mobile-phone masts sabotaged. Supermarkets and department stores are looted and their products distributed. People go on strike, blockade the economy and occupy their places of wage-slavery; 'labour' disappears into the generalised insurrection. Prisoners rebel and overtake their guards, some escape or are freed by their compatriots on the 'outside'. Communiques of revolutionary

international solidarity are circulated by anti-authoritarian, anti-capitalist and anarchist groups of the new urban guerilla war; objectives are discussed, concepts exchanged, methods revealed, tactics refined and words of armed joy and love spoken. A sprawling economic and technological apparatus of social control stutters in seizure and fragmentation.

A message to all those who have not yet begun the fight but see the looming clash on the horizon: prepare yourselves, because there is a fierce conflict ahead for the future of our changing world. And this planet is ours. Ours, like the streets of the cities in which we set our barricades. Ours, like the houses, corners and cafés where we meet our friends and accomplices. Ours, like the stones we throw and the fires we set. Ours, like the infinite anarchic dream which wrote itself into existence.

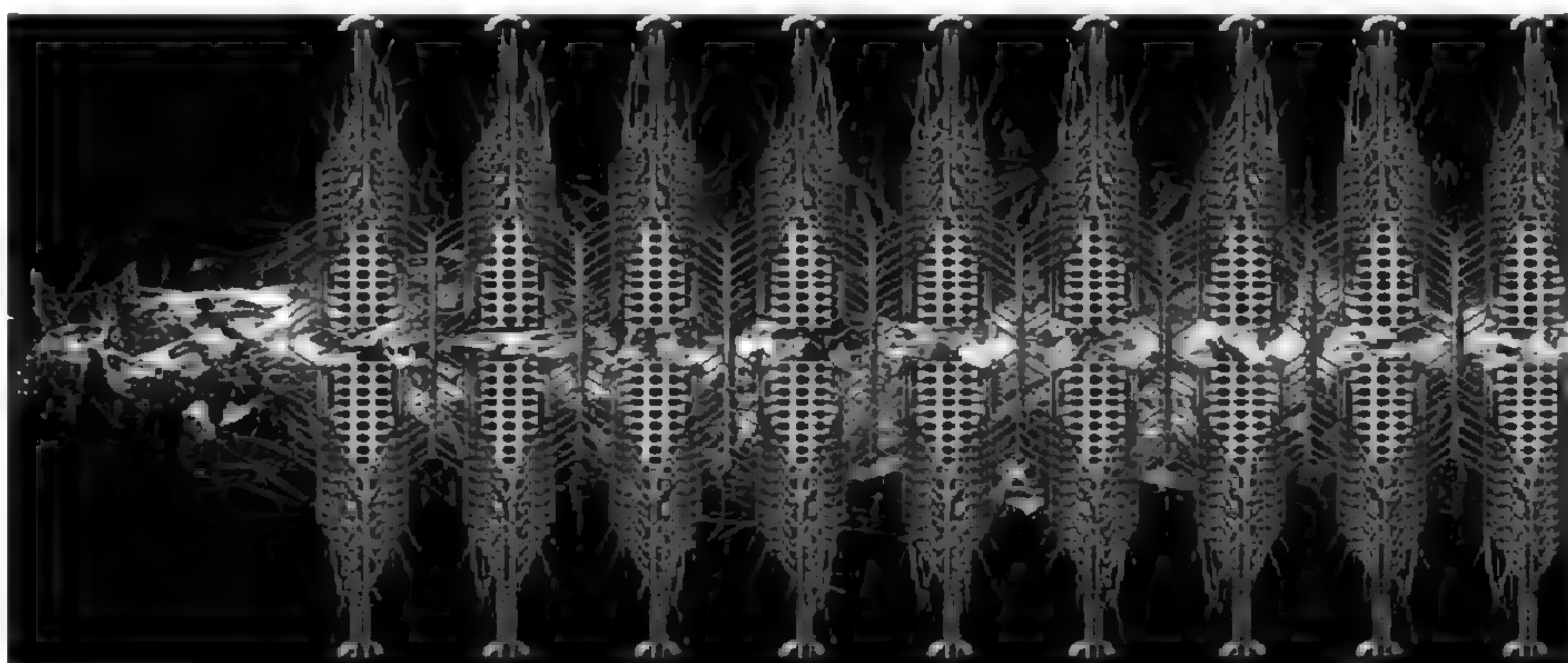
This is a new era of international urban low-intensity war, and our insurrectional project is forged from the multiple efforts of many autonomous and independent combative groups, developing new lines of attack and coordination whilst retaining the individualist character of their own principle concerns and objectives.

It's not enough to rot our dreams with the incontinence of inaction. The future is yours with every dream you make into reality, and every refusal you make concrete. Whether locked down in jail, on the street, or imprisoned in the family or workplace, each moment of your life depends on your ability to scheme and rebel against anybody and anything which tries to put their authoritative hand upon you; *you are the future and the world is yours*.

We consider our network a section of the Informal Anarchist Federation / Earth Liberation Front / International Revolutionary Front

We send our solidarity and respect to all those fighting against the system around the world and here in the UK. Our love and drive for freedom to all the comrades in prison and also the dignified prisoners who are in rebellion.

International Informal Anarchist Federation / FAI



A FEW NOTES ON RECENT REPRESSIVE ATTACKS AGAINST ANARCHISTS IN ITALY

Italy, another perfect example of the modern junta so comfortably resident at the trough of the European Union, is trying to finally rid itself of the problem of the anarchists, and the malcontent outsiders everywhere which plague the dreams of the rich.

What emerges from these notes is not the story of our comrades, of their desires and struggles. On the contrary, it is the story of power and of its absolute will to suppress with force, arbitrariness and lies those who set themselves against it.

In February 2010 five anarchists were arrested in Turin and accused of 'organized crime'. They were alleged to be members of a criminal association whose aim was 'to impede the regular activities of immigration detention centres and of private and public structures operating in the sector of immigration as well as to impede the activities of certain political organizations such as the Northern League'. The 'crimes' in question referred mainly to initiatives in public spaces. This was the prelude of a wider and amplified operation which was to develop with the arrests in Bologna in April 2011 (so called 'Operation Outlaw').

In this case too the charge against the Bologna comrades was 'organized crime', i.e. belonging to a criminal association. It is this particular charge that led to the imprisonment of the comrades. The 'crimes' in themselves, in fact, did not justify remand in custody awaiting trial: campaigns against detention immigration centres, unauthorized demos, grievous damage of public buildings (graffiti on the walls of Bologna), disruption of public conferences, road blocks and occupations.

The obvious aim of the prosecution was to get rid, even if temporarily, of some comrades considered particularly 'annoying' and, consequently, of stopping the struggles under-way.

In the week preceding the arrests in Bologna, IBM and ENI sites were attacked with explosives, and windows of the local Northern League office got smashed (the arrested anarchists in Bologna were charged with none of these facts). Following these episodes, the local press reported that a meeting took place between police senior officers and judges, during which it was decided that article 270bis (conspiracy to subvert the democratic order of the State) was inadequate to deal with anarchists, 'from both a juridical and a substantial point of view'. Having this article failed to produce

the desired effects in the past, it was now necessary to make recourse to a more effective formula.

Indeed, charges against Italian anarchists in the last few years, all centred on the alleged existence of some sort of 'association', have progressively abandoned references to (more or less imaginary) armed actions or explosive and incendiary attacks. Prosecutors no longer need to accuse the comrades of violent crimes. It is sufficient the simple *intention* of wanting to change society radically. That is why road blocks or graffiti on walls are enough to establish the existence of some 'criminal organization' and they can therefore lead to immediate imprisonment.

Moreover, such judicial manoeuvres are not exclusively confined to repression against anarchists. A month after the Bologna arrests, five comrades of the student movement were put under house arrest in Florence and another 78 investigated for 'organized crime'. The 'crimes'? Once again, marches and public demos. Although Fuoriluogo in Bologna (which was closed down by the cops in April) was an overtly anarchist place, the '400 colpi liberated space' in Florence (a liberated space inside the university) was not, which demonstrates how repression is targeting all sorts of opposition movements.

To complete the picture, mention has to be made of the events in Cuneo (Piedmont region), where comrades tried to strenuously oppose the opening of a fascist place ('Casa Pound') in their town in February 2011. Following the clashes that occurred on that occasion, a few months later five of the comrades were put under house arrest, while one of them went on hiding (all the best in freedom!). Again in February 2011 two anarchists

were arrested and held for more than two weeks during a demo called to disrupt the passing of a Castor train loaded with nuclear waste in a station of the Susa Valley. And the Val Susa is still the scene of massive protests against the TAV (high speed rail link), which saw violent clashes and arrests in the month of July.

Obviously the Italian State fear the potentials of certain practices (those of the anarchists), especially in a period when social conflict is emerging. If this conflict finds it hard to grow in qualitative terms, nevertheless our comrades *show the way*.

Repression is strictly connected to the fact that we are *at war* in Italy (and not only) and it does not concern revolutionaries only. Italian jails are full of foreigners and of people who live on a shoestring. If a comrade can be imprisoned for spray-painting a wall, others are locked up for stealing a couple of cans of beer in a supermarket. The two aspects go along together.

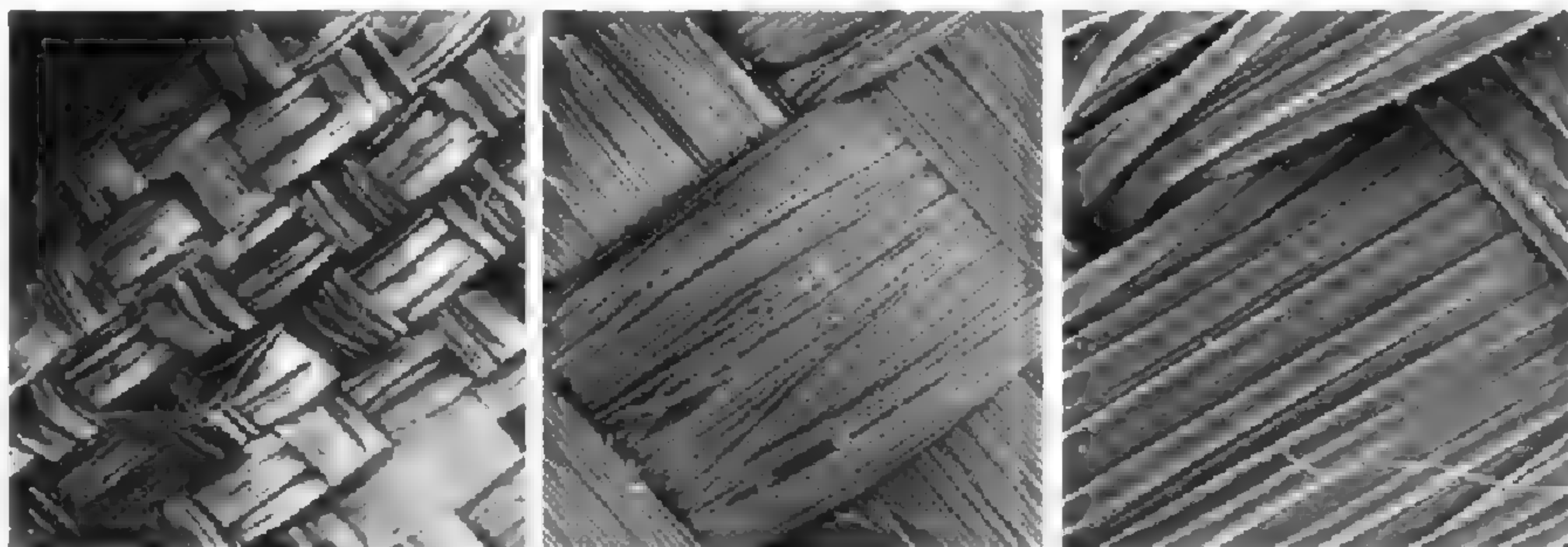
If active solidarity with the comrades hit by repression is just and necessary, to blow on the wind of revolt looks like the most reasonable suggestion in front of widening repression.

partly drawn from Invece #6, June 2011

Stop press:

- All the arrested in Bologna are now under house arrest (i.e. imprisoned in their own houses).

- The 4 arrested during the Val Susa clashes of last July have been released.



To believe, to obey and to work

Text of a leaflet translated from
www.finimondo.org

You must believe the words of propaganda, the TV and the press reporting the proclamations of ministers, the communications of executive directors, the declarations of officers.

You must obey the orders of authority, be them rumbled by a government or a businessman, by a bishop or a police chief.

You must (try to) work, that is to say to consume the days of your life in efforts to find money in order to go on. You can't waste time with original thoughts, freedom taken without asking permission or old-fashioned parties.

There is nothing else you can do apart from '**believing, obeying and working**'; the rest is forbidden by the law. The same law that establishes how much you can drink, where you can eat, what you can say, whom you can love, how you can die and – above all – how you can live. Those who do not resign to an existence of genuflections are considered 'socially dangerous', people to be persecuted and repressed, no matter what they do.

By now simple intentions are sufficient. To have one's own ideas, to dare express them and try to put them into practice, all this is more than sufficient to become a target for those who only appreciate applause and consensus.

For these and other reasons investigations on 'organized crime', with or without 'subversive aims', are multiplying in Italy, with the intent to give a preventive lesson to those who do not want to submit to any party (be it democratic or whatever).

At the beginning of April it was the Bologna anarchists who ended up in prison, accused of protesting too loudly against militarism that imposes discipline and bombards and against racism that builds concentration camps.

A month later (as the National Police Celebration was approaching, a yearly occasion for raids set up in order to celebrate themselves), it was the turn of

Between indifference and war

Leaflet distributed in Lecce, (south Italy) during a solidarity initiative with the Bologna anarchists

Today like yesterday the homicidal potentialities of terrorism are little thing compared to those of State power [...]. No organization defined 'terrorist' can compare to governments when it comes of kidnapping, torturing and making people disappear.

H.M. Enzensberger

A few weeks ago the news broke of the nth massacre in the Mediterranean sea, off the Maltese coasts. More than 250 people drowned, sunk to the sea bed along with the ship onto which they were crammed. This was not an accident but a massacre deliberately committed: the authority chose not to allow those people in 'its international water' and eventually not to succour them as they were dying.

When something like this happens, it is necessary to find the responsible, that is to say the persons behind and the perpetrators of the massacre. This is not difficult. That massacre is the result of a proper terrorist act perpetrated by the States – not only the Maltese one, which the Italian government tried to give the entire responsibility to.

That massacre was not the first and unfortunately it will not be the last. It has been estimated that 16,000 deaths have occurred around the borders of Fortress Europe since 1988. People fleeing poverty, famine, persecution and war. All conditions created by governments and economies – here are the responsible, the persons behind and the perpetrators – in the name of the highest profit at all costs.

It is sufficient to think of the Libyan war, which Italy also participates in, a century after its first attempt at colonising that country. Actually Italian colonialism in Libya has never stopped in this century: it has penetrated through Italian companies and bilateral agreements with the Libyan regime. Companies such as Impreglio, ENI, Finmeccanica and Unicredit are among the main exploiters of Libyan people and resources, just as they do with Italian proletarians.

Some people uncovered the responsible – the persons behind massacres, the terrorists – and decided not to stay silent.

They chose to publicly denounce the responsible for massacres, to oppose them and attack them. This was the only thing to be done in order not to be accomplices of those responsible, the only effective way of practicing solidarity. Among these people, the anarchists of Fuoriluogo of Bologna, who put themselves between indifference and war, between the persons behind massacres and the massacres. For this reason, five of them were arrested, seven subjected to judicial restrictions and their place was seized. All under the charge of organized crime.

If to oppose wars and the governments waging them, if to recognize the terrorist responsibilities for massacres falling on the giants of world exploitation means to be delinquents, then we are delinquents too. If it is laws that perpetrate and reproduce exploitation and the death of millions of desperate – from both sides of the Mediterranean coast – then it is only by being outlaw that we can avoid to be accomplices of those laws. To attack them is just an obvious consequence.

Anarchists.

dozens of university students in Florence – very much disrespectful of education reforms and more generally of government politics – to be inflicted the attention of the judiciary. Some ended up under house arrest, others have to report to the police station. In total there are about eighty people investigated by the Florence prosecution because they refused to bow in front of authority.

Who will be next?

It could be anyone. Someone who is no longer obfuscated by football tournaments and reality TV shows, no longer obsessed

by social roles to achieve and family traditions to respect, no longer inured by repulsive government politicians and pathetic opposition politicians; someone who will no longer bear the indifference in front of wars and nuclear plants, concentration camps and exploitations, incinerators and high speed railway yards. And for this reason, in order to finally taste a life worthy of being lived, he or she will start shouting, blocking roads, daubing walls, sabotage the instruments that power uses to compel us all to believe, to obey and to work.

Letter from Martino

Terrorists are those in power who kill and bomb, not those who struggle against them!

This piece of writing is from Martino, one of the comrades arrested in Bologna on April 6 2011

My name is Martino, I'm one of those arrested last 6th April following the nth repressive wave orchestrated by the State: this operation led to the arrest of 5 comrades, 7 others being forced to stay away from Bologna, a great number of searches (carried out, among other things, in several towns) and even the seizure of the documentation space Fuoriluogo (which from a site distributing texts of radical critique and organizing open initiatives every week turned out to be an impregnable fortress of terrorists). This is an investigation public prosecutors have been working on for a long time and which they decided to conclude following some anonymous attacks against IBM, ENI, Emilbanca and Northern League carried out in Bologna in the space of one week (but no reference to these facts can be found in the reports they gave us when we were arrested, hangman journalists should know).

In an atmosphere of media lynching aiming at keeping away the many people who join the struggles anarchists are engaged in by

criminalizing the latter (with Maroni [Italian home secretary] announcing his deadly arrival in town), to arrest someone was necessary.

Because police are there, police act. Everything is under control.

It is the usual story: any manifestation of not recoverable dissent must be distorted, circumscribed to a 'private war' between power and its sworn enemies in order to defuse its social meaning and nullify its potentials.

As if, once anarchists were no longer there, only docile subjects would remain in this world of commodities, convinced they are living in the best possible world. But you don't need to be subversive to realize what this world is like: from nuclear threat to the war for the occupation of Libya on the external front; from ruling militarization to the detention of migrants on the internal front... the daily catastrophe of the society of profit is inflicted on everybody.

In times when dark resignation, which far too often flutters on the northern coasts of the Mediterranean, is illuminated by the insurrections inflaming its southern coasts; in times when Nato draw up a report (Urban Operation in the Year 2020), where its analysts imagine scenarios of armies engaged massively to suffocate the revolts of the poor in the suburbs of big western towns; in times of crisis when it is not surprising that the spreading of anarchist ideas (especially if propagated by individuals who do not wait in vain for the future arrival of a liberated and federated humanity, on the contrary they struggle here and now and risk everything) disturb those in power; in a society like this, all this considered, the 'role' of internal enemy is the only one that is ethically acceptable:

- *I don't want to be accomplice of a society that devastates the planet hosting it.*

- *I don't want to be accomplice of an economy that needs continuous wars and to reduce entire populations to famine in order to survive.*

- *I don't want to be accomplice of guards who rape in police barracks and in migrants detention centres, and kill in police stations and prisons.*

- *I don't want to be accomplice of a society that develops nanotechnologies and genetic modifications in order to control life and adapt it to its needs for profit.*

- *I don't want to be accomplice of racism, migrant hunts, detention of those who do not submit to the laws of a country whose governments change but whose cameras, truncheons and barbed wire remain.*

- *I don't want to be accomplice of religious hypocrisy and of the sex tourism that often constitutes its counter altar.*

- *I don't want to be accomplice of the continuous massacre of millions of animals breed and nourished to feed the profits of the zoo technical industry that intoxicates and starves in order to introduce new products on the market (even by inventing new diseases so as to patent new medicines).*

Instead, I greet and embrace those who struggle against all this: solidarity to the comrades imprisoned in Italy, Switzerland, Germany, France, Greece, Spain, Chile, Argentina, Mexico and the United States; to the Mapuche in struggle for their lands, to the 'Freedom Fighters' of the Niger Delta, to the insurgents of North Africa and to all those situations of struggles that I don't know or that I didn't mention.

Thank you for the solidarity you showed to me and to the other arrested comrades.

Still alongside those who, crushed by a leaden sky, choose to cause a tempest! Even more lucid! Even angrier! Always with my head on! Always *presi bene ragga!**

For anarchy!

Martino

**Italian expression that does not translate into English, roughly meaning 'we are into it'*





The Val Susa struggle

A brief summary of the latest events

In May 2011 the inhabitants of the Val Susa valley (Piedmont region, northern Italy) occupied the construction yard in Chiomonte, where the works for the implementation of the Turin-Lyon high speed railway line were due to start. The occupation of the site, which was named 'Free Republic of Maddalena', had been a liberated territory for more than a month. According to some of the occupiers, whose firm intention was to prevent the devastating works from being carried out in the valley, the struggle against the high speed railway project, known as TAV, was also 'a struggle against the dominant class that wants it, defends it and imposes it'.

On Sunday June 26 a massive police deployment was sent to evict the site. There followed violent clashes, which saw a number of injured among both the occupiers and the forces of order and which concluded with the eviction of the Chiomonte construction yard occupation.

A day of protest was called for Sunday July 3 in the area surrounding the site. More than 50,000 people gathered in order to take back the territory occupied by the government troops. The response of the police was even more violent than the previous week: teargas, rubber bullets and brutal charges were continuously and massively employed to stop the protest. Four people were arrested and severely beaten.

The struggle against the TAV in the Susa valley dates back to the early 1990s and has seen construction yards occupied on a great number of occasions by the local population.

In 2005, for example, villages and towns of the region staged massive protests against the TAV in Val Susa and were brutally repressed by the government (at the time Berlusconi was in charge). Actions of sabotage and attack against the structures responsible for the project have also been numerous and constant throughout all these years.

Here is the text of a leaflet distributed in 2008, when Berlusconi became prime minister again as Prodi's centre-left government was defeated at the general election.

TO ALL THE INHABITANTS OF VAL SUSA

(Yesterday the politics, today the law, tomorrow the revolt)

'It is a protest of an organized minority, which made up false and non existent ecological problems'. Through these scornful words pronounced on TV at the start of his electoral campaign in 2008, newly elected prime minister Silvio Berlusconi wrote off the opposition to the high speed railway project (TAV) of Val Susa. As the epoch of the carrot tactic has come to an end earlier than expected - along with that Prodi's government you massively voted and which just made fun of you with its 'round tables' - the days of the stick are about to come back. In the five years of government laying ahead of him, the new prime minister will inevitably tackle the Val Susa question head-on. Needless to say how he'll do it. He who has already thrown his riot police against you and ordered the beating of your dignity in the night [in the 2005 protests], will only

continue on the same path. You dared defy him, don't forget, you can expect no mercy. If we don't kneel to kiss the boss' hand, if you persevere in contrasting his will, you will face the army. You know this, don't you?

So, inhabitants of Val Susa, what are you going to do?

Yesterday you addressed the Palace of politics and presented your petitions to the government in the vain hope you would be listened to, today you are addressing the Palace of justice. By making recourse to a sort of 'snail's strategy' carried out by buying plots of the land over which the railway project will be built, you are trying to impede the State plans aimed at the devastation of your valley. Clever tactic, which demonstrates your tenacity and which will probably serve to gain time. But do you really believe that the Law will oppose the State that creates it in order to protect its interests? Do you really believe that a legal technicality can stop Berlusconi's shameless power (or that it would have stopped Veltroni's [a ministry in the Prodi government] hypocritical power)? If two years ago you were mistaken about a ministry's acquiescence, now you can't certainly be mistaken about a judge's benevolence.

Val Susa inhabitants, you know it. Bureaucratic manoeuvres won't save your valley, crossed out with a pen on Progress' book. Only you can do it. If bureaucracy will make you save precious time, don't waste it.

Use it to get ready to defend yourselves.

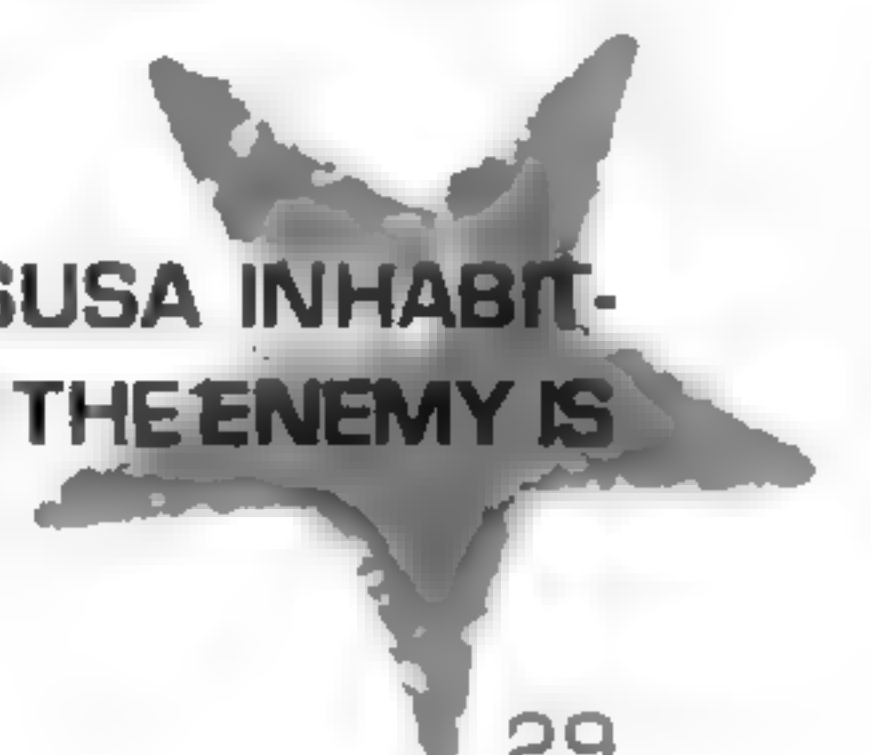
Start to get ready now, spiritually and practically, for the inevitable battle looming up between your anger and others' arrogance. Get ready to impede the invasion of your land by occupation troops, which will be sent in against you. Get ready to mobilise the whole Val Susa so that it revolts against the invaders. Get ready to oppose State violence and the slander of its hired media.

In these years you have demonstrated with your actions that you are animated by pacific intentions, that you acted only out of love for your land. But when your land will be invaded by those who want to flatten it out, drill it and devastate it, when it will be wet with your blood spilled by Berlusconi's hangmen, what will you do then?

Will you push your pacifism and love to the ultimate sacrifice? Will you meet your uniformed slaughterers with your hands on your head or on the trigger of your gun?

Time is running out, and you will soon discover that hatred is just the other face of love.

ARM YOURSELVES VAL SUSA INHABITANTS, ARM YOURSELVES! THE ENEMY IS AT YOUR DOOR.





SPRING ATTACKS FROM INFORMAL ANARCHIST FEDERATION

(Italy, Greece, Switzerland)

Attacks by the Informal Anarchist Federation (FAI) across three countries in Europe. The targets are directed at military, nuclear-industrial and prison targets within the frame of international revolutionary solidarity.

The European authorities are trying to withhold details of the claims accompanying the explosive devices for purpose of denying the 'value of propaganda'.

30 March 2011 – Olten, Switzerland: A package bomb exploded in the offices of Swissnuclear (the Federation of the Swiss nuclear industry) giving two office workers superficial burns. The attack is claimed by the FAI who outline a vision of their ideas and vindicate the action in solidarity with long term eco-anarchist prisoner Marco Camenisch, and also Silvia, Costas and Luca, who are imprisoned accused of planning to attack a center of IBM nanotechnology in Rüschlikon, Zürich.

31 March 2011 – Livorno, Italy: A package bomb has been delivered to the Ruspoli barracks, a center of the Parachutist Brigade Commando which serves in Afghanistan. A soldier remains hurt and crippled. Lieutenant colonel, chief of general

staff of the Brigade, highest in degree at the moment in the barracks. The explosion has amputated eight fingers of the hands and caused injuries to the face and the legs. The target was carried away in a state of shock to the first aid. The soldiers at the moment do not supply details. Police investigation is underway. A claim of responsibility accompanied the explosion by the Informal Anarchist Federation.

31 March 2011 – Korydallos, Greece: The Director of Korydallos Prison receives a package bomb but it is detected and defused by technicians of the Greek police. From the Greek corporate press it is learned that inside of the destined package bomb to the director there was a claim of responsibility in the name of the Informal Anarchist Federation.

The text has not been published, but Greek journalists report a draft of two pages in Italian in which is mentioned solidarity to the captive companions of the Revolutionary Organization - Conspiracy of Cells of Fire, and beyond to other prisoners locked up in the prisons of Switzerland, Germany and Chile.

Direct Action

The anarchist carries out direct action. The ideas are working class, and the ideas are the tools. Anarchists love Anarchy, and they know that the only way to show their love is by action.

They also know something else: That they are a minority position, nearly always, against the rest. Because of this they will not receive any glory, nor respect from any 'extraordinary' beings, be they geniuses or saints. It brings to them death for being rebels. Because they can not abhor to give up the social conflict, but in the deepest part of all of it; they are there where the current is stronger. There they are with their direct action.

But they are not monsters, they are at war against the social system, though deeply they live with the danger that a war has : defeat, prison, death.

We have a doctrine, a plan of social living, and art as well... the anarchist one.

But we have more; all of those who are militant, live.

And those are the ones who lift up the strikes, go to prison, struggle and die for anarchy : Women and men generally ignored.

Long life for them on 1st May.

Long life always for all our comrades of the direct action.

From "Carteles I", by Rodolfo Gonzalez Pacheco (1882-1949), who was a writer, playwright and anarchist in Argentina. "Carteles I" is a series of Spanish language anarchist texts which are circulating in the Spanish prison system and beyond. This collection of texts was translated for 325 by anarchist prisoner Rafael "Jon-Bala" Martinez Zea, who served time for expropriations.



ABOUT THE CASE OF SILVIA, COSTAS & BILLY

On Friday, July 22, anarchists **Costas Ragusa**, **Luca 'Billy' Bernasconi**, and **Silvia Guerini** were sentenced at the Federal Criminal Court in Bellinzona, Switzerland, on charges of "*conspiracy to commit arson*" and "*illegal trafficking of explosives*" stemming from a thwarted attack on an IBM nanotechnology lab in Rüschlikon, near Zürich.

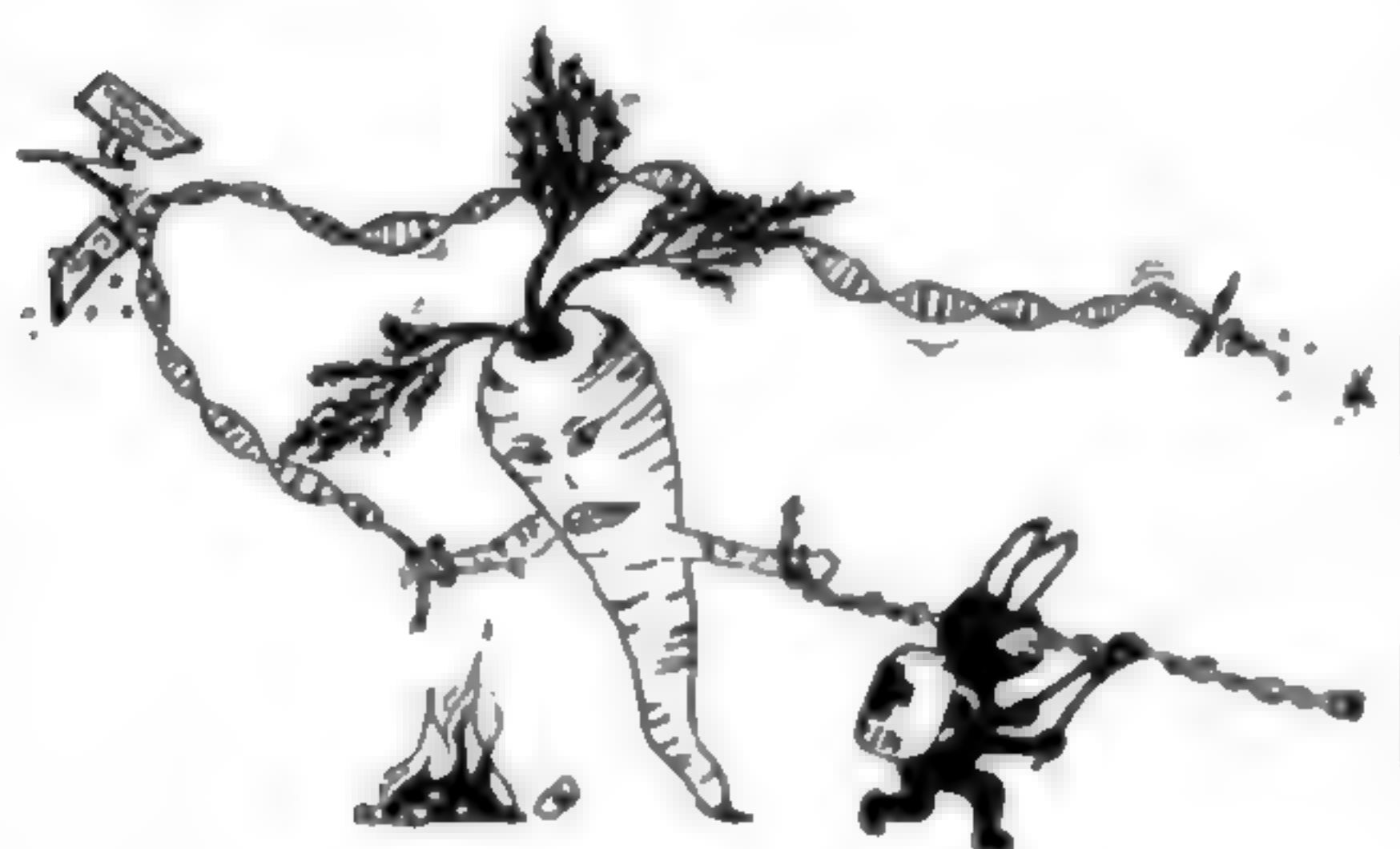
Ragusa, 34 and a founder of the Italian anarchist group 'Il Silvestre', which produces the anti-civilisation magazine 'Terra Selvaggia', was sentenced to three years and eight months in prison. He was accused of masterminding the lab attack.

Bernasconi, 26 and a resident of Italy, was sentenced to three years and six months in prison, plus 22 days from a prior sentence.

Guerini, 29, was sentenced to three years and four months in prison.

Each of the three sentences will be reduced by one year and three months, which is the amount of time our comrades have spent in pretrial detention.

After a trial which was characterised by police-militarisation and repression, the struggle against power in all its forms is not diminished, only strengthened.



¡La vida es incontrolable!

Call for a for heightened campaign against genetic manipulation and the new technologies of control [version]: >>

A year ago, the beginning of the enormous catastrophe **BP-Deep Water-Horizon** [in the gulf of Mexico] confirms the principle of techno-industrial society that its technological remedy to the technological disaster will always be worse than the disease that it claims to cure, adding instead to one destruction another greater destruction. In this case, the chemical agent of secret nanotech composition with unknown consequences experimentally sprayed in huge quantities in the marine environment. A secret chemical composition released at high pressure along with sand and water deep underground, thanks to new technologies, gas drilling or oil shale extraction, which is to say, not more of the natural gas in large bubble on the way to depletion, but more of the gas content in a myriad of bubbles contained in the clay-like shale layers. With easily-imagined disastrous consequences such as earthquakes and further chemical pollution in surface water and groundwater*. Emblematic is the proliferation of corporate advertising in the media for gas as a green energy that with Fukushima have replaced those for nuclear energy as clean energy...

And images of northern Japan have entered our homes and our cells with all of the impressive force of an unimaginable event.

The indomitability of the natural element lays bare in its entirety the anthropocentric presumption of technological-scientific progress and, along with the lives of thousands of people, swept away in one afternoon all of the certainties of urban society.

Everywhere around us, science, business and governments have shaped the existent, placing us all in suspension on an artificial self-regulating scaffold that is anything but solid: namely, industrial-technological society.

Over thousands of years of civilization, it is now condensing into its most total and global expression which is multinational capitalism, to whose harmful effects and illusions we are all forced to entrust our lives. With the stupid arrogance that throughout history has marked every dominant power, it cannot afford any questioning of itself and the present into which we are forced. Open to alterations, albeit always false solutions, only if they can reinforce its legitimacy, but that can not continue to reproduce in a continuous spiral whose circles are increasingly asphyxiating shrinking around us. Where the internal bio- and nano-technologies of this spiral that is detrimental to the system itself, are not simple and additional technological developments among many, but are the key technologies with which the whole edifice on which we are deported far away from our natural world is restoring and, inside of the techno-industrial spiral, representing the ring of the chain that goes to close the steel circle of dominion over our life and everything that exists.

Where the profitability-concern of the owners and of the multinational corporations is not so much that the masses must become dominated by material progress, but about the "limits" of this world. Then comes the need to obtain new materials, new materials and substances with new properties, new forms of energy production, new and 'improved' plant and animal species, new food applications, industrial and medical applications obtained by the manipulation of life and of matter. Innovations that, as with all the key innovations of civilization, are born out of military needs for imperialist war to the outside and inside the trinity of conquest, control and exploitation.

War, now more than ever, transcends the military field and has expanded its front, in fact, to every expression of the living and the material from the macro to the nano and even beyond the planet itself.

Thus every productive sector is invested in these technologies, but no longer content

* This is known as "Fracking"

with the narrowness of the research labs is transforming—even after it transformed along with space into one deadly and sickening landfill—the entire planet into a laboratory, a new living world—or rather a dying, engineered one.

Not—as the great “greenwashing” campaigns of media terrorism and State want us to believe—to solve social and environmental disasters arising from the system, but always and ever to reproduce this system of domination and exploitation with the end of completing once and for all the techno-industrial complex enclosure.

Through this initiative we want to convey a specific revolutionary anarchist environmentalist sentiment, which leads us to confront with interventionary priority biotechnology, nanotechnology and nuclear research as harmful pillars on which the system goes on recomposing itself.

Also and above all, that is why we take this opportunity **to call for a renewed fight against genetic engineering and in particular to its continued diffusion, as articulated by the European Food Safety Authority (EFSA) in Parma** as a required step in stopping the spread of Genetically Modified Organisms (GMOs) in Europe, which are supported by multinational chemical and agro-food corporations, for the purpose of introducing GM crops.

This too is part—a critical part—of the attempt to extend total and absolute control and domination in all biological processes (such as the social and economic through nanotechnology/information technology), reducing the living being to a mere aggregate of genes to shape to the convenience of production.

Struggle that does not pass by delegating to always-complicit experts or politicians, but by organizing initiatives and acting widely to stop this necrology. ...

Silvia Guerini
Bezirksgefängnis Zürich
Postfach 1266, CH-8026 Zürich
Switzerland

Luca Bernasconi
Regionalgefängnis Thun
Allmendstr. 34
3600 Thun, Switzerland

Costantino Ragusa
PF 3143
8105 Regensdorf
Switzerland

More info - many languages:
<http://www.silviabillycostaliberi.tk>

Letter from Luca 'Billy' Bernasconi

From Switzerland, a contribution to the hunger strike of May 1-28, 2011.

Scientists and researchers, the industry and governments are pushing us towards an era full of promises: a digital era, which is supposed to bring about 'great things' such as 'intelligent' environments, infinitesimal efficiency and technological-scientific convergence. This era is already materialising itself at a time when we still perceive it as science-fiction, and it will soon produce dramatic changes. The latter are being depicted with great superficiality as if they were the latest model of a TV set or of a smart phone, or of any other commodity. They want us to perceive the future as desirable and talk about it as if it was a theatrical show under preparation, of something we will become aware of only when the curtains is raised and we cannot do anything but watch it.

As usual, the industry has been capable of picking up and recycling the tensions that have been growing in society for the last decades. First through affordable consumerism, which extended to the poorest of society, and then through a 'new consumerism' impregnated with social and environmental responsibility, so that even dissent becomes profit and manages to move the masses from the streets and the struggles to a change inside the supermarket while queuing to buy a lifestyle everyone has the right to choose. It is a sort of messianic operation, a conversion to a conscious consumerism and a science full of hopes, which has found considerable support among professional environmentalists. The latter have embraced it with the same fervour of someone who has found a Jesus who can sort all injustices out and take the destiny of the planet in his hands.

After the era of traditional industrialism made of smoking chimneys and industrial waste pumped directly into the sea, why not to embrace a hi-tech green era?

Why not to trust those researchers who promise what we have always believed impossible, and seem to have found the holy grail of eternal life and wealth in their

labs? This is the message launched by both economic and environmental lobbies: an embarrassing unison of brainwashing. But in our daily life, where we live in huge concrete jungles, where our hands touch more keyboards and screens than other hands and bodies, and where our minds are more immersed in virtual reality than in the immediate one, we should ask: what kind of life are they talking about?

What do the 50,000 species disappearing each year in the name of 'progress' represent in this concept of eternal life? And what does wealth mean? The mountains of commodities destined to become rubbish which fill up supermarkets and shop windows in streets and cities? The hope for a life we have doubled by halving that of 'others', of the proletarians we have exploited, of the uncivilized we have colonised, of the animals we breed and torture? Is this rubbish-society that we want to make sustainable and eternally reproducible?

Because the poisoning character of this technological-scientific society is not only in the damage it inflicts on human health and the environment, a damage they try to make tolerable by establishing limits of emissions. More than this, climate change, thin powders, radioactivity in the soil and the consequences on our health are just the more obvious symptoms and effects of the harmfulness represented by metropolitan life, widespread urban conglomerates, the infrastructures of industrial production and mass consumerism.

The harmfulness is the industrial system itself, which wipes out autonomy and self-determination in order to subjugate everybody to the production of services and rubbish-commodities. To confound the symptoms of a disease with the disease itself can't solve the problem. That is why to continue to oppose the consequences of the industrial system rather than the industrial system itself means to continue to allow the destruction of territories and eco-systems, of communities and species so that only a small percentage of all the inhabitants of this planet can carry on and die of their same overabundance. To claim that an eco and sustainable



Cops outside the Swiss trial



economy can be substituted to the current one does not take us anywhere: life will continue to be reified, the existent commodified and thrown to economy, and the direction will stay the same, right towards social and ecological collapse. If on the one hand a social collapse is almost desirable as an occasion to start from zero and get rid of rotten institutions and their supporters, and bring about sincere and spontaneous solidarity among individuals, on the other hand we cannot afford an ecological collapse. Whatever priests and trans-humanists say, our destiny remains linked to that of the earth.

In the course of the history of humanity, men and women of all times have aspired to a free, autonomous and self-determined life. This aspiration has clashed with power (bosses and governments, political and economic powers), which on the contrary has always aimed at taking control and possession of others' life. History as presented in books can be considered as the chronological development of this thirst for power, which from ancient civilizations to our time has more and more expanded and refined itself. Paradoxically, in an era that claims to be freer than any other, dominion has the possibility to turn the wheel full circle, to become totalitarian thanks to the contribution of 'illuminated' scientists, who have made it possible to control any infinitesimal component of life: genes and material.

Unfortunately, the weird idea is widespread, which attributes a neutral and positive role to modern sciences and technologies. On the contrary, the latter are the expression of a culture that has placed itself at the centre of the universe, defined its universal values and put everything at its service. It is naive to say that sciences and technologies are neutral, especially if we consider the dramatic contribution they have always given to spreading and imposing the current social and economic model on both hemispheres of the planet. This supposed neutrality just serves to project the technological-industrial society in an aura of neutral evolution in order for us to perceive it as ineluctable.

Bio and nano technologies, which the media and the institutions are selling as the final solution to all the troubles of this world, represent the possibility for the industrial and technological system to redefine itself and impose its dominion, when we all are impotent in front of its production, infra-structures and technologies.

A further example of this modern game made imperceptible by habit can be found in recent history, in the increase of the price of agricultural produces, which threatens to starve the populations of Africa, Asia and other countries. This increase was one of the sparks that have stirred the revolutions in the Arab world. As usual, economists have a justification in line with their economic laws, which have been trying for centuries to attribute a natural origin to the slave blackmail of capital. They blame drought in China, too frequent rain in India, floods in Australia or fires in Russia. Someone admits the role of speculations in the markets, as if it was something to be surprised of...

For economists, governments and scientists the responsibility for the latest food crisis is to be attributed to nature, so imperfect and irrational, rather than blame

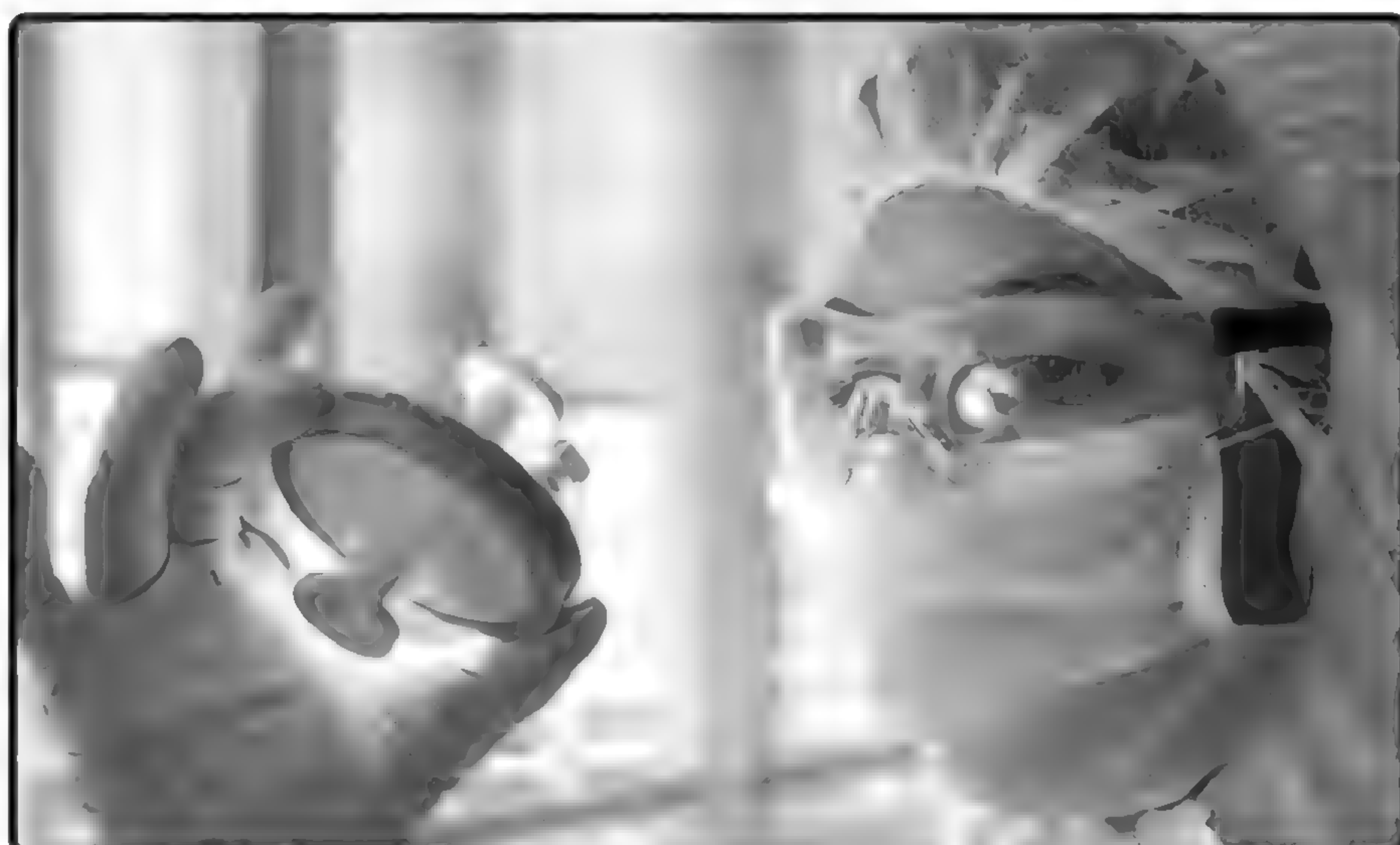
capitalism which has taken away the self-determination of communities and has consigned lands, forests, water and the life of millions of oppressed to the looting of governments and industries. Their solution will be always the same: to fight off world starvation by increasing production, rationalising and engineering it... and in so doing they expand the industrial system, this vermin that has brought about the eco and social destruction we are compelled to cope with. Similarly, governments and agricultural lobbies in Europe are pressing for a definite commercialisation of GM products, boosted by scientific data which justify their imposition. It is an institutional and also practical pressure based on 'accidental' contaminations of modified seeds, which is a clear invitation to stay quiet and wait for the curtains to be raised, with the precious help of the media and lobbies trying to make hi-tech future desirable.

Along with nuclear power, bio and nano technologies introduce harmfulness in our life, which has never been seen before in terms of its spreading and threat. If we consider the state of the eco-systems above and underneath the surface of the water, and the way they are compromised, there is really no excuse to wait for 'someone' to intervene or for people's conscience to awake. This hunger strike allow us to be accomplices, from inside the prison, to the outside struggles, and to kick off the resignation they want to impose on us, inside and outside. It is also a way to send a smile to you outside and a big hug to the arrested comrades in Bologna, to those who block Castor trains in Val Susa and to all those who continue the struggle everywhere.

For earth and animal liberation!

Billy

From a prison of social peace
April 29 2011



About Solidarity

"In war there are moves that you get right and there are wrong moves, there are careful combatants and those who get carried away with enthusiasm and become an easy target for the enemy, possibly even jeopardizing the position of their comrades. This means that each one must advise, defend and put into practice the tactics that he believes are more likely to achieve victory in the shortest time and with least possible sacrifice; but that cannot alter the fundamental obvious fact that those who fight, well or badly, against the common enemy and towards the same goal, is our friend and has a right, not to our unconditional approval, but to our heartfelt sympathy."

E. Malatesta, L' Agitazione 1901

Solidarity is a two-way relationship in that it does not stem from altruism or simply self-reference. It is a process of recognition -continuously evolving and interacting / cross-fertilization- whereby we find each other in our common/shared ideas, choices and perspectives. It is not about an abstract insurrectional or potentially insurrectional identity of the prisoner, the immigrant, the proletarian or any other "subject", but the position of battle the individual chooses to take each time within the reality of the social war. On the other hand, as anarchist revolutionaries we cannot but take a hostile stance against every structure and institution of power- such as prisons, borders, wage slavery- and act against them, on our own terms and based on our own practices.

We don't need to identify with all prisoners in order to desire the destruction of all prisons nor should we concentrate only on the one (or 2 or 3 or 23) who we feel closer to. The issue at stake here is not the personification of the cases of imprisoned comrades, even though we recognize that for those closest it is also personal, but to be able to transgress the logic of the isolated incident and draw attention instead to the common threads traversing the existence of all those who do not stand with the conservative-reactionary camp. At the same time, the bonds that exist and grow with our comrades "inside the walls", their experiences, bring us face to face with the cruel reality, pushing us inevitably to take a

position. In the end, we are involved in the cases of comrades, because we are accomplices in the same crime of the passionate search for freedom.

The characteristics of our solidarity are the same with the characteristics of our struggle, which do not refer as much to our choice of the means we use (although specific practices may sometimes function as another point of reference) as to a common cause, the diffused attack against Domination in all its manifestations for the liberation of our lives from all forms of authority. Beyond geographical longitudes and latitudes and ideological rigidity, solidarity is above all to recognize a part of yourself in someone else's struggle. And even beyond that, it is to intensify the struggle - according to the different means that each one of us chooses without a hierarchy based on spectacle, tradition or particular individual/ collective preferences.



We don't have to understand everything about a struggle that is being carried out in some other time-space in order to perceive it as being just. However, the deliberate confusion fostered by the multimedia projection of the dominant ideology has rendered us mainly conveyors of opinions rather than of ideas and knowledge, with references and vague impressions that are usually derived from images, news, random pieces of scattered information with elements of pop culture. Seen in this light even the most familiar things can seem "exotic", with distance making them safe for all kinds of consumption, accompanied by sometimes myth-making or on the other hand a quick skip-read. How easy is it to be "for" or

"against" something that -you would at least maybe like to believe- does not really concern your life... How can Molotov cocktails, bombs, guns be "legitimate" when concerning a remote place or time, justified by some supposed socio-historical conditions, while at the same time being "unacceptable" here, where their proximity necessitate to take a position... How easy is it to simply identify as an applauder of spectacular actions for the context of which you know the bare minimum or to coldly distance yourself from struggles carried out with a variety of means due to a nebulous criticism emanating from stereotypes and assumptions.

In order to develop an affinity of revolutionary solidarity we must of course delve deeper -always maintaining the weapon of critique well-sharpened- into the "why" and the "how", the clarification of which gives the impetus to transform shared notions and choices into shared subversive plans and living projects of rage, whereby we learn from each other and aim to cut the tentacles of the existing order wherever they appear, so that they can never put out all the flames. Social, political, cultural conditions may vary, but our choice to attack here and now is possible and necessary wherever we may be.

The choice of continuous attack carried out by informal affinity groups as contained within the anarchist insurrectional theory and praxis was obviously not born in a vacuum and does not stem from some metaphysical sewer concerning the idea of insurrection. It has sprung from specific historical and social contexts, through positive and tragic experiences in a battlefield full of disputes and conflicts, failures, death, torture and imprisonment of

comrades. With respect towards the legacy of various forms of struggle left to us by the past and in recognition of comrades -past and present- as such based on their stance and their struggle despite differing theoretical and practical approaches, we can still each continue down our own path; and through the destruction of dogma and political fractions, of leaders, heroes and messiahs, with reflection, critique, thought and polymorphous action create those bonds of solidarity that cannot be severed.

**Some Anarchists in Athens
- December 2010**



Concerning the “Conspiracy of Cells of Fire” case

On the evening of September 23rd, 2009 the anti-terrorist unit raid two houses in the Athens areas of Halandri and Galatsi and arrest H. Hatzimichelakis, E. Yiospas, P. Masouras and M. Panteloglou. Felony charges are brought against them according to the anti-terrorist law for attacks against the residences of ex-minister of the Interior P. Hinofotis and the then candidate MP for the PASOK party L. Katseli – later to become Minister for Employment (both actions had been claimed by the “Conspiracy of Cells of Fire” group). The arrested refuse all charges and talk about prosecutions because of their political beliefs based on setup and inexistent evidence. The first three are remanded while Mirto Panteloglou is set free.

At the same time the police and media set up their “terror”-scenarios, branding the houses of the accused as “safe-houses”. Tens of finger prints belonging to friends, relatives and comrades of the accused are taken from these houses and warrants for arrest in relation to the same case are issued against six people, who escape. The case, due to its severity, is handed over to a supreme-court examining judge, while the explosion outside the ministry of Macedonia-Thrace in Thessaloniki, carried out by the same group on 3/9/09, is also added to the charges. Following this, another 4 people whose fingerprints were found on movable or immovable items inside the “safe”-houses are arrested and interrogated. The three are set free on bail while Nikos B. who refuses the charges is remanded on February 4, 2010 and is finally released one month later. On the 22nd of April 2010 the 19 year-old Konstantina Karakatsani, one of the 6 fugitives, is arrested. She is interrogated

and then remanded, although she refuses any involvement with the case. On 16/4, E. Yiospas is released.

On November 1st, 2010 P. Argyrou and G. Tsakalos are arrested, accused of sending parcel-bombs to foreign embassies in Athens. The media and the police – unofficially- immediately connect the case to the “Conspiracy of Cells of Fire”. They are both remanded on very heavy charges after refusing to make statements and to recognize the judicial procedure. For P. Argyrou there was already a warrant out for his arrest in relation to the Conspiracy of Cells of Fire case.

At the same time, by order of the prosecutor, photographs of another 6 people wanted for the same case were released to the press. On 22/11/2010 H. Hatzimichelakis, Argyrou and G. Tsakalos claim the political responsibility of being members of the “Conspiracy of Cells of Fire” group through letters from prison.

On December 4th, 2010 during coordinated raids on houses in Athens and provincial areas by the anti-terrorist unit, A. Mitrousias, K. Sakkas, G. Karagiannidis, S. Antoniou, D. Michail and C. Politis are arrested and remanded in custody facing heavy charges for an “unknown terrorist organization”, with the three first having had already warrants for their arrest in relation to the Conspiracy of Cells of Fire case. D. Michail and C. Politis are finally released at later dates, although still face charges.

On January 17th 2011 the first trial for the “Conspiracy of Cells of Fire” (Halandri case) begins before a special three-member high court judiciary, with a total of

18 persons facing accusations. From the very first day the intentions of the State and the judicial authorities to turn the procedure into a political court-martial are made crystal clear: the personal details of those wanting to attend the court-room in solidarity are recorded, the accused are kept handcuffed and tightly guarded during the whole procedure and the court room is overwhelmed by police presence of every type. The accused comrades refuse to accept this situation and place two demands: that identity cards are not kept upon entry and that the court minutes are recorded and transcribed. After the judges' refusal to accept these demands, the accused withdraw from the court-room and shortly after P. Argyrou, H. Hatzimichelakis, P. Masouras and G. Karagiannidis go on a hunger strike. Some of the accused decide to return to the procedure and the 4 comrades stop the hunger strike, while still refusing to appear in court.

With the court still in session, on the 26/1/2011 Mihalios Nikolopoulos is arrested in the greater Athens area of Kifissia, who was one of the 6 fugitives from the Halandri case and had an arrest warrant against him. The comrade was remanded in custody and claimed responsibility for participation in the CCF.

On the 14/3/2011, after an operation carried out by the anti-terrorist unit, Olga Oikonomidou, Giorgos Polydoras, Christos Tsakalos, Damianos Bolano and Giorgos Nikolopoulos are arrested in the city of Volos as members of CCF. The comrades are remanded in custody and claim responsibility for participation in the CCF group.

On the 23/3/2011, Panayiotis Masouras is released due to the expiry of the 18-month period of remand.

On the 19/7/2011 the trial –involving three actions claimed by the Conspiracy of Cells of Fire- is concluded. The sentences handed out by the judges were: for Haris Hatzimichelakis a total sentence of 37 years and 4 months, of which to serve 25, as this is the upper limit provided for by the Criminal Code; for Panayiotis Argyrou 37 years, of which to serve 25; for Giorgos Karagiannidis 20 years; for Panayiotis Masouras 11 years and 6 months; for Alexandros Mitrousias 11 years; for Konstantina Karakatsani 11 years; and for Emmanouil Yiospas 2 years and 9 months with probation.

Panayiotis Masouras who had been released on conditions has been re-incarcerated in Grevena Prison.

*From the **Solidarity Fund for Prisoners in Struggle** blog (Athens, Greece)*

Letter from newly imprisoned members of the Conspiracy of Cells of Fire

On March 14th 2011, 5 comrades of the anarchist group, Revolutionary Organisation - Conspiracy of Cells of Fire, O. Ekonomidou, G. Polydoras, G. Nikolopoulos, D. Bolano and Ch. Tsakalos were arrested in Greece, after 'anti-terror' cops captured them. Here is their letter:

1/4/11

**They thought it was over...
But now everything begins again...**

We write now locked in our cells, dozens of kilometres away from one another, hostages where we were exiled by the vengefulness of the juridical authorities scattered in the prisons of Greece, Corfu, Komotini, Grevena, Domokos, Thebes...

We write and we are certain that our voice, no matter how they try to bury it in the drowning cells of democracy, has the strength to still shout. To shout for freedom, for inversion, for revolution. Shout for another way of life where we will all be "kings" without slaves. For a world without authority, police and prisons.

We still have the thirst to speak of our struggle, about our rights and wrongs, about this unique journey to the oceans of mutiny where we wandered through the **Conspiracy of Cells of Fire**. Because we, Olga Ekonomidou, Giorgos Polydoras, Damianos Bolano, Giorgos Nikolopoulos, Christos Tsakalos, **are a piece of the Conspiracy of Cells of Fire and the Conspiracy is our way for the revolution.**

Today more than ever, we are sure that our voice, together with the voices of our brothers, Gerasimos, Mihalis, Haris and Panagiotis, are linked with thousands of voices that preceded us and with thousands that will follow. Our decision to be organised in the Conspiracy Cells of Fire is the decision to stop seeing the life that was

imposed on us with the eyes of a passive spectator and become perpetrators of our history. Transfer the revolution to first person, fight for ourselves, without inhibitions and postponements and to exist in the here and now of the **new urban guerrilla warfare**.

This is why we decided to arm ourselves and to walk with our head held high against our faint-hearted era.

We never did fit in the narrow limits of an orthodox social struggle that speaks almost exclusively the language of economic analyses and the front of class struggle, flamboyantly ignoring the individual responsibility of the subjects of authority. **We are hostile so much to the hand that holds the whip, as well as to the backs that accept it passively on them.**

This is why we speak of **the revolution of daily life**, for the inversion of compromises, for untamed freedom, for the greed of desires, for the uniqueness of the individual.

We are not fooled by the crippled freedom they promise us on flat screens, in fast cars and in comfortable apartments. We seek the authentic side of life outside the limits of a society that reciprocates between angry outbreaks of economic claims and big intervals of hibernation. Not us, our comrades set fire to the quiet nights in the metropolis, despise the laws and have their vision clear of the hypocrisy of urban culture. **We are the reversed image of society in the mirror.** We are **anarcho-individualists** and **nihilists** and we know that we are conducting a **minority struggle** with a powerful price. However we do not regret even a moment. Even imprisoned our conscience remains freer than ever.

Do not search therefore through police scripts and theories of communicating containers to find the causes that more young people abandon the certainty of a legal life, and choose revolutionary illegality and the **new urban guerrilla warfare** as a choice of life. Do not wonder when new comrades with surplus courage raise their weapons against this system of death. Because its your system itself, the hypocrisy, poverty contextual and material, fake culture, empty relations, oppression, exploitation of nature, that "supplies" new urban guerrilla warfare with dozens of undisciplined revolutionaries.

This is why, the new urban guerrilla warfare will never be defeated. But like the phoenix will be reborn from the ashes of a precarious defeat, even more stronger, even more threatening, even more liberating. And we were, are and will be there...

LONG LIVE THE R.O. CONSPIRACY OF CELLS OF FIRE

Informal Anarchist Federation - International Revolutionary Front

LONG LIVE ANARCHY

*Olga Ekonomidou
Giorgos Polydoras
Giorgos Nikolopoulos
Damianos Bolano
Christos Tsakalos*

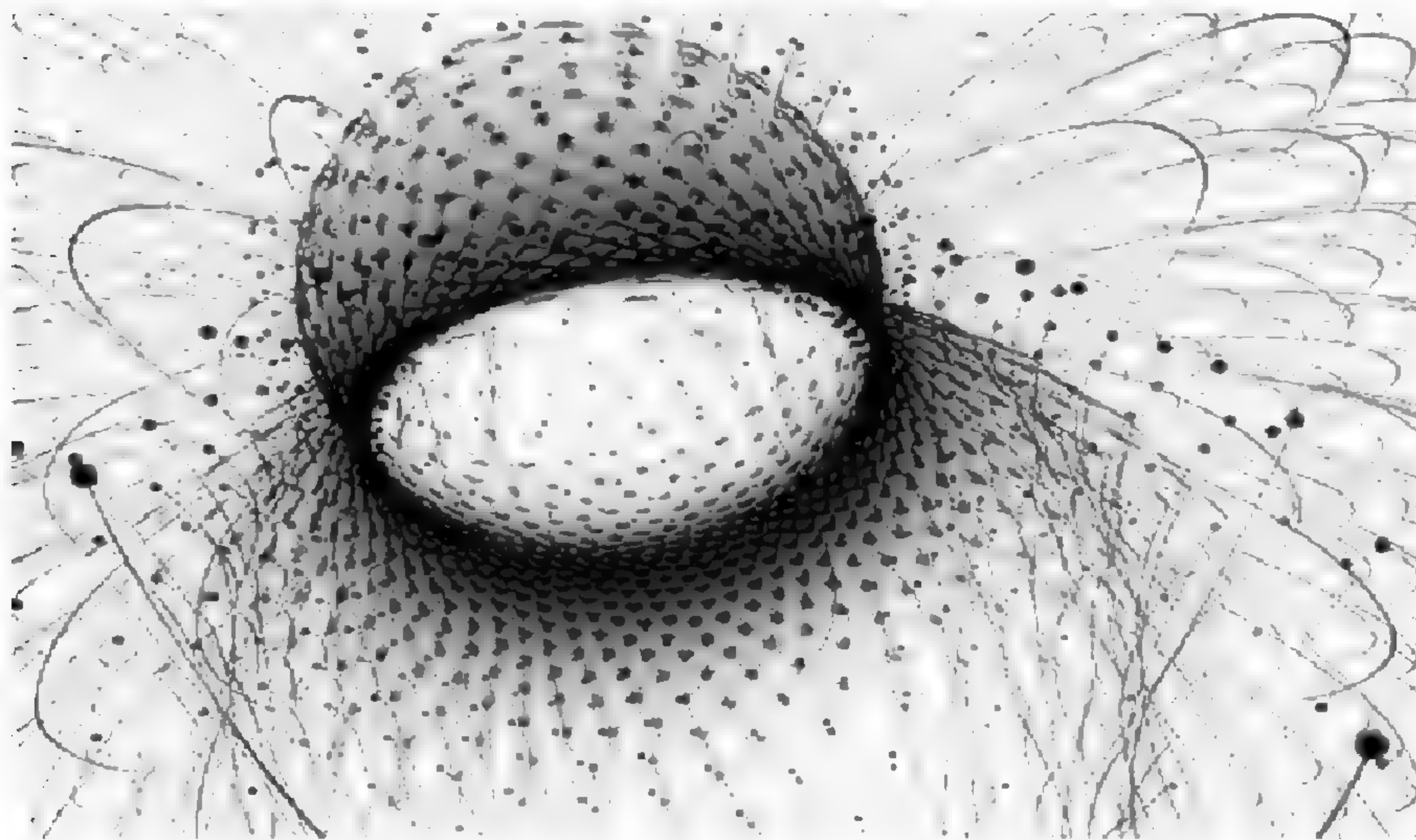
Conspiracy of Cells of Fire : Imprisoned Members Cell

P.S.1

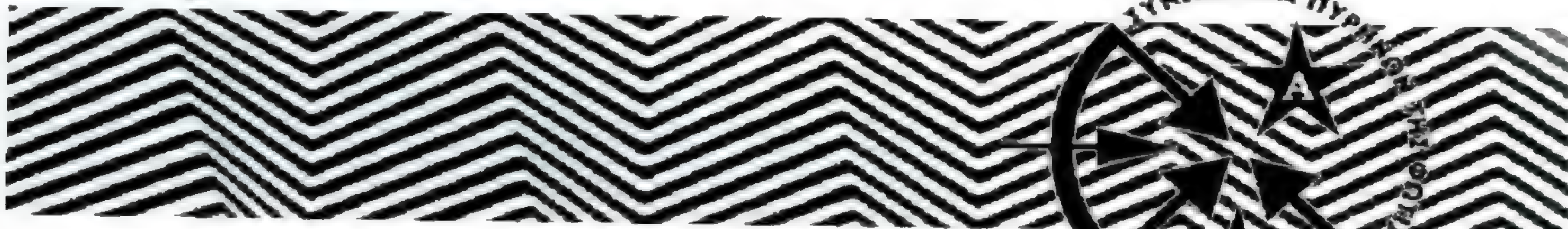
We greet the direct reflective action of comrades from Volos, who on the afternoon of the same day of our arrest, assembled in the area and made a demo to the house where we stayed, cutting the ribbons of exclusion by the police and shouting chants. Such actions accentuate the hostilities and release "occupied" turfs from the police, showing that the capitulation will never come... Also the attacks with incendiary devices from Comrades warms our hearts, breaking the ice of isolation and captivity they want to impose on us. We send our warmest greeting to all the anarchist-incendiary groups and to the International Revolutionary Front - Informal Anarchist Federation which we will continue to promote with all our strength, because we are unrepentant accomplices in the same crime of the raging search for freedom.

P.S.2

From the hell-holes of the Greek prisons we express our wholehearted solidarity to the comrades that are imprisoned in the democratic cells of Chile, carrying out a hunger strike for their release, pawning their own life. Brothers hold strong... no matter how far we are buried alive in the cement graves of prisons, we know that through the bars of our cells we gaze a common flaming sky... of revolution and anarchy...



Letter from Damiano Bolano



Imprisoned anarchist comrade of the Revolutionary Organisation
- Conspiracy of Cells of Fire, from Domokos prison (Greece)

Until the end...

"We will shout: grab the axes! We will strike mercilessly the authorities without sparing our blows since they do not either. We will vanish them from the squares when their gang of dogs dares to show up there. We will vanish them from the cobbled streets of the countryside and the avenues of the capital. We will vanish them from the villages. Remember that when this happens, whoever is not with us, will be against us, an enemy. And we will use every method in order to exterminate an enemy."

I recognize myself as a member of the **Revolutionary Organisation - Conspiracy of Cells of Fire** and from now on as a captive of war. A war which indirectly has been declared dozens of centuries now, from the dominators against the dominated, not making its presence perceivable in order that those subjugated live in illusions of freedom, and directly towards the anarchist revolutionaries and each decent person that is not subjugated and resists the smooth operation of the governmental mechanism.

A war which is carried out daily in the working spaces, the schools, the centres of detainment of immigrants, in the prisons, in the street, in the army...

"The system has not only simply imposed the directions of daily life, but has achieved to convince its tributary of its necessity, for its moral legalization, and many are willing to defend it against its enemies."

We, as warriors against every form of authority but also against every logic of submission, have a duty to adopt the total rupture and refusal of every system but also society in its present form. Besides, as history has shown, most of those who wait for society to wake up, fall "asleep". And it is unacceptable to excuse and support people who are immobilized in their incompetence to define their own lives.

On the contrary, we should criticize them constantly until they take a stand. Until they come out of the sphere of neutrality, losing the dumb smile of the junky TV-viewer and the cow-like look of the never-satisfied consumer and stand next to our revolutionary daily life or against us.

"Society is as weak and soulless as the authority it always serves. As a body it is watered to the smallest pore of its organism by petty dogmatism, servility, corrupted and selfish instincts"

Class segregation in society must be replaced by the individual and later the collective segregation according to the choices, the conscience and the way of life of each one of us. Because we are nothing more than our choices themselves, which mirror our conscience on our way of life. We have drawn the path of refusal, our refusal and we go along against the society of executioners, and the warmth and carefree nature that is promised with a law-abiding life, **because we have learned to look forward and never lick where we spit.**

We should vanish politicians, judges, journalists

We should annihilate cops, fascists, people-guards, bosses

We should attack well-respected citizens, snitches, sexists, animal torturers

Concerning the anarchist (new) urban guerrilla

The anarchist urban guerrilla is and continues to be for me an attitude and a way of life, against anything and anyone who wants us to be slaves of the system. It is the sand in the cogs of the authoritarian machine.

A way to take our lives into our own hands and become masters of ourselves.

A way to combine theory and practice.

A way to transubstantiate the utopia into a reality here and now.

A way to honour our choices and refusals.

A path towards absolute freedom, which aims at blowing up and sabotaging the symbols of authority and the social relations that make them acceptable.

A path of refusal and destruction of the roles they impose on us.

However, knowing that the purpose defines the means, we conclude that the new urban guerrilla is one more method that

uses as its main characteristic, direct action. And it must be absolutely identified with the aim, which in our case, is the accomplishment of an unconditional freedom based on Anarchy. It is one of the tools that every anarchist revolutionary should have in their arsenal, and combined with the general multiform action of the anarchist movement, a more true and substantial feeling of reality, of our reality, where we live based on equality, dignity, solidarity, pride, self-organization and freedom....

It is the noose on the neck of every authoritarian

A path of constant and continuous attack

I publicize the following text not to define myself as a victim of the "democratic" police but to manage to transfer my experiences to comrades that might in the future be in my position, so they are somehow prepared.

In the early hours of Monday 14/3/2011 a raid is carried out by the EKAM (special forces) on the house of Ellispontou street 53 in Volos and my arrest as well as my four comrades' follows. Our transfer by the torturers of democracy to the 12th floor of GADA (police headquarters of Athens) is carried out immediately with ordinary cars, tied up hands and hoods over the head. During the transfer there were many racist remarks and swearing towards me, while every now and then they took souvenir photos.

My welcoming in GADA was a kicking-fest by many cops, for a long time, since I wouldn't reveal my identity. Eventually after they took off my hood and discovered who I am, they made me look at a wall and every now and then continued the beating, just to remind me where I am. Sometimes I would hear the torturing of my comrades from the other rooms, and the cops tried to remind me that the others have "given" me away and it would be good for me if I spoke as well.

Finally my time came to enter the room of torture of my comrades which is nothing other than the room where they take your fingerprints. As soon as they put me inside,

they took off my handcuffs and five of them grab and tried to put my hands in the ink. After seeing they couldn't manage more came, and all together they immobilized me on the ground leaving their equipment on the floor. One cop had his knee on my neck, two more on my back and, two more holding my hands and two holding my legs down. The one that was trying to take my prints after realizing he couldn't open my hand stuck a piece of metal in my fist and putting all his weight on it, started to twist it. At the same time another cop pulled back a finger of my other hand so far, until it was completely numb. This way they accomplished taking my prints, with only difficulty by some spasms of my hand, that was aimed at making it as hard as possible for them. They immediately cuffed me again and stood me up to look at the wall. Afterwards they took me in for prints again with the exact same procedure, since I did not give them to them, and although they already had them, because as an anarchist I refuse to obey any order from the pigs of authority.

In the midst of the fingerprint procedure, a cop stuck something like a large ear bud in my mouth for DNA. They also confiscated my shirt for the same reason.

After they were done, they put me up again to look at the wall where again the racist remarks continued. They made me listen to marching sounds and the Greek national anthem, emphasizing the point that if I just said "Fuck Albania" everything would end.

I laughed at the thought that it would cost me nothing to say it, but I considered that my refusal should be total and there's no room for humoristic intervals. Shortly afterwards two of them took me to a room, where exhausted now I tried to fight off having my photo taken. Right after that, they took me to another room and for a few hours left me there looking at a wall cuffed behind my back, even when they eventually moved me to a small dungeon with the light on day and night and with no communication with my comrades.

The next morning, the "consistent" employees came with legal procedures to ask if we want to give photos and fingerprints. When I heard that, I smiled ironically without even answering them.

I am obliged to never accept the role of the hunted but only that of the attacker

An attacker in society

An attacker on the run

And I remain an attacker in prison as well

The day I was transferred to Domokos prisons, the guard who was in charge of dividing up the people in prison made the mistake (maybe on purpose, aiming at my

ethical extermination) to put me with the murderer of comrade Alexandros Grigoropoulos and the obvious happened: As soon as I saw him I gave him some quick blows, until the law-abiding prisoners jumped on me to stop me.

Naturally my first day in the hellhole was inaugurated with a disciplinary penalty. And in the procedure where they gave me the disciplinary the atmosphere was intense with swearing and insults when they brought him in guarded by three screws. As well, it is obvious that I refused to apologize to the prosecutor considering it my honour to cause some damage to the killer-cop Korkoneas.

After this I adopted a more demanding behaviour towards the people-guards, showing them that there are no margins of retreating, neither in my thought or my actions, for any reason.

Accidentally again, one month and a half later the people guard who was controlling the doors of the prison, created another "unexpected" meeting with the murderer Korkoneas, which I exploited immediately, honouring my words and reminding him that even in frames of protection he cannot hide anywhere. Thus, I jumped him, while at the same time a prisoner – a bodyguard of his, pretending that he is breaking us up, held me giving Korkoneas the chance to react slightly and after that to run away to the security of his cell. Of course this time again I appeared before the disciplinary council.

.... the war continues

Solidarity to the **14 Chilean comrades** (who are persecuted in the "**caso bombas**"), to **Gabriel Pombo da Silva** (who has been in prison for over 20 years, 14 of them in the Spanish F.I.E.S. regime from where he escaped in 2004. He was arrested after a clash with the cops at the German borders in June of the same year and since then he is in the German prisons), to the 5 anarchists of "**Fuoriluogo**" in Bologna (who are accused for organized crime with subversive aims), to **Silvia, Billy, Costa, Marco** in Switzerland (they were arrested in April 2010 near Zurich when during a police check in their car were found explosives and a communiqué from ELF Switzerland), to **Braulio Arturo Duran Gonzalez** (he was arrested in September 2010. He is accused of attacks on banks and other targets), and to **Adrian Magdaleno Gonzalez** in Mexico (was arrested in February 2010 for a bomb attack on the under construction metro station of Taxquena. Also accused also of arson attacks and for participation in actions of Animal Liberation Front)

Freedom to all the imprisoned fighters all over the world.

Long Live the Informal Anarchist Federation – International Revolutionary Front

Honour to comrade Alexandros Grigoropoulos

Honour to anarchist revolutionary Lambros Foundas
(Member of R.O. Revolutionary Struggle)

Honour to comrade Mauricio Morales
(who died in May 2009 when the bomb he was carrying exploded on him)

Damiano Belano

Proud member of the R.O. Conspiracy Cells of Fire

General Penitentiary of Domokos

TK 35010
GREECE

19/5/11

P.S. A warm greeting of fire and comradeship to the comrades of the **Italian F.A.I. who sent a letter-bomb to the Manager of Koridallos prisons and filled us with strength and courage**, and to all the other groups who continue the struggle non-stop supporting in practice the **Informal Anarchist Federation – International Revolutionary Front** from **Russia to England, from the USA to Poland, from Spain to Mexico and Greece...**

P.S. 2 Solidarity to anarchist revolutionary Theofilos Mavropoulos, who was arrested – injured after a clash with cops at an accidental police control in Pefki area. **Solidarity** and strength to the anarchist revolutionary who got away with their cop-car.

And remember that nothing more than a wall divides us





unforeseen situations that will be caused in view of the social-economic crisis.

In order to achieve its plans, the State tries to prove that there exists an armed network of anarchists that, either is connected with the R.O. Conspiracy of Cells of Fire, or constitutes autonomous "anonymous" terrorist organizations, without however having committed any actions [case of the Thessaloniki Comrades D.Dimtsiadis, M.Tsilianidis, F.Fessa, S.Tzifkas, arrested in December].

Of course the judicial authorities, reaching the zenith of offering services to the State, do not hesitate to imprison anarchist Dimitris Hadjivasiliadis for simple gun possession (he was arrested in an accidental police check with 2 pistols with him) "guessing" his intention to use them "in the performance of terrorist actions".

The obvious truth is that his detention was decided because of his anarchist ideals that were already filed, from a previous arrest, in the drawers of the police authorities.

However, the judicial slaughter does not stop there. The public prosecutor syndrome of this era that inspires the judicial operators, scans the whole social spectrum of contacts of the ordered "suspected terrorists". Friends and personal relations of the accused are arrested, photographed and finally imprisoned themselves (D.Michail, S.Antoniou, case of the 6 arrested in December '10).

Naturally, similar luck is held for the acquaintances and friends of members of organizations and anarchists that take political responsibility.

The last ones see more and more often close or known people to them (irrelevant to the charges that are attributed to them) getting arrested, decorating covers of newspapers and in other cases being imprisoned such as anarchist Panagiotis Masouras and other individuals for the first case of the C.C.F. anti-authoritarian **K.P.** For the recent arrests again of the C.C.F. Anarchists Christoforos Kortesis, Sarantos Nikitopoulos and Vaggelis Stathopoulos for the case of Revolutionary Struggle, and **K.S.** for the case of anarchist Rami Syrianos.

As if that was not enough, judicial totalitarianism carries out another leap even more shameless than police arbitrariness.

In certain cases, even if friendly relations do not exist they are devised (in the case of anarchist Ch.Politis) while in others the coincidence of a surname (case of anarchist F.Mayer) will lead the modern detective Clouseau to tragicomic situations of confusion involving them in amazing scripts of genealogical interconnection with the revolutionary organization **RAF**.

Letter from Christos Tsakalos

Text from a member of the Revolutionary Organisation - Conspiracy of Cells of Fire from the prisons of Koridallios, regarding his attitude and the persecutory procedures

On the 27th of April, Christos Tsakalos, for the case of C.C.F. with the upgraded charge of the managerial executive, was transported to the prisons of Koridallios, after a call for appearance at the judicial council, where he denies to appear.

Today therefore, Wednesday the 27th of April, I announce officially to the judicial authorities, to not "bother me again" with their repeated calls for my presence in the interrogative process, because they will receive my total refusal and my factual contempt.

There is not even a millimeter of dialogue to be shared with my judges.

As I have declared repeatedly in front of them, I do not recognize their process and I deny to legalize it morally and politically with my presence. I have a clean conscience and I do not apologize to officers of the state.

The only ones who will judge my actions are myself, the rebellious people that choose to be involved in the "crime" of freedom and history itself.

I deny to appear in front of them, chained up with the escort of masked-up macho cowards of the EKAM (special forces) and the anti-terrorist force, in order to participate in the joke that they have set up.

Therefore, I will not be present at these set up appointments.

On the contrary, the judicial mafia should be prepared for its appointment with its

historical destination. Because these are the times, that apart from the money and the promotions to superior ranks they receive, the reward for the judicial operators could be a rain of bullets or a powerful bomb in their car. And this is not a threat, simply a reminder of facts and possibilities.

Despite all this, on the occasion of my public refusal to discuss with the judicial officers, I want to say a couple of words about the judicial gangrene that seeks to infect the anti-authoritarian circles as an epidemic.

If someone follows the course of the interrogations they reach the obvious conclusion, judicial power functions for the State, as did the Inquisition for the Christian church in the middle ages.

There is no doubt henceforth that the trials that are to come are not simply trials against a revolutionary organization, such as the Conspiracy of Cells of Fire, but are the juridical prosecution of an entire piece of the conflicting tendency of the anti-authoritarian movement.

These prosecutions are dictated by the uniformed will of the State, manufacturing often outrageous fabrications against anarchist fighters and having as an aim to criminalize the most active element of the subversive circles.

It is a process of deterrence of the most fighting and dangerous elements, so to prevent their constant mobility and their possible composition-connection with the

At the same time, when the lie that competes the arbitrariness is not enough, comes the "window front" of science to confirm the State's alibi (case of anarchist A.Sirinidis who is imprisoned for shooting at a Riot Cop van, with sole evidence being DNA that was found in a mask that was collected in the wider area of Exarchia).

Finally, they never abandoned the "old familiar art" of manufactured and enlarged charges, as in the case of comrades The Anastasiadis Brothers (Nadir case, Thessaloniki) and the imaginative robbery scenarios (case of Psahna, Evia, with the original arrest of individuals that are accused for robbery, without neither guns, or money).

Of course, the attack of the prosecution *coup d'état* is preceded by the vanguard of the journalistic TV-court. If the Media did not exist to prepare the ground, the judicial system would not have accomplished to apply so shamelessly its barbarity, without meeting at least as a mound, the "democratic protests" of the "progressive institutions".

The case of the 6 arrested in December is characteristic. The employees of the unreal have a field trip in front of the cameras and report through the television studios that the suspects (for them guilty) are members of the R.O. Sect of Revolutionaries.

As well, the first day they did not hesitate to recognize one of them as the wanted and with ■ bounty on his head comrade G.Tsironis (case of the "robbers in black", where they accused also Marios Seisidis and his brother Simos, who was shot in the back by the pigs of the police and afterwards because of his injury the doctors amputated his leg. Hold Strong Comrade!)

When all these were proven sci-fi scenarios, the journalists said "No problem..." and re-served ■ new "truth" of interconnections with the R.O. C.C.F. A directed truth that the society of TV-viewers digested (as easily as the previous ones), said "thanks" and went to sleep quieter than the previous day and more disciplined for the next.

Henceforth, what cannot be condemned with real terms is condemned with spectacular ones on the "channel sacrifice" ritual of the Media. Today, only within the generalized climate of emergency that the journalists direct, the "Theater of Justice" can easily be set up.

Because today, more than ever, the judicial persecution does not seek "guilty" individuals, but it chases the general imagery of the "guilty" collective, targeting anti-authoritarian and subversive circles.

The confusion of the charges, the blurred legal mesh of trying intentions, the detentions based on the "certificate of social beliefs", the vague orders form a formula that includes everything.

I therefore personally, as "consciously guilty", having taken the responsibility for my participation in the R.O. Conspiracy of Cells of Fire, did not expect anything less from our persecutors. They were worthy of their wage and their dignity.

When through the C.C.F. we unleashed a war without limits against authority and its officers, as was expected we were awarded by our enemy, a sentence without pretexts.

However, this does not mean that I will not speak. Besides, I am addressing neither the small dictators of the prosecuting authorities, nor the suited bellies of the directors, neither the intellectually crippled of the police services, nor a society that in the place of its heart has placed a bunch of keys; car keys, house keys, keys to the fence, keys to intellect, keys to compassion, and it locks, locks, locks its fears, hushing in front of the screens and smiles in front of the shop windows.

I am addressing the undisciplined and untamed spirits of our era, the small minorities that do not bow, the free thinking individuals, the rebellious people, the wolves that escaped the hunting.

We should not allow the wind to ease, because within us thousands of small fires continue to ignite our mutiny.

Our actions should speak even louder, shout more because on its own "no verse mobilizes the masses, no verse reverses regimes."

It takes struggle, struggle, struggle.

Struggle with voices and chants on the demonstrations, struggle with ■ flaming molotov, struggle with stones, with paint, armed struggle, grenades and bombs, struggle with the pencil, pen and books, struggle with arsons and conspiracies, struggle and always struggle.

Finishing I remind my persecutors, that I have their justice written on the oldest of my shoes [*Greek proverb that basically means he does not care of it at all*]. I know the decisions of the courts that have not happened yet and the dozens of years that they are charging us with. I know, but I do not accept to bow the head to them. They should be sure that there will be harder battles.

As for my characterization so much by the Media, as well as the judicial officers, as a "managerial executive" of the organization, I throw it in their faces. Because they have learned to function with superiors and subordinates, they should know that the Conspiracy of Cells of Fire has neither directors nor followers. Our only ideal is our conscience.

The present text should be considered also a spark for the hard and non-negotiable conflict that we will give for the achieve-

ment of political co-shelter and the creation of political collectives inside the prison.

We realize that the democratic totalitarianism unleashes some of its attacks covered up as an iron fist inside a velvet glove.

Already, we the members of C.C.F, but also other comrades experience the improved regime of modern "political isolation", since we are scattered to every corner of Greece; Corfu, Komotini Grevena, Malandrino, Domokos, Theva, Trikalas, Koridallos.

Most of us have been placed in protection wings, (there are locked up the most filthy subjects of prison, the snitches and rapists) in order we lose any social contact, or to get us charged with Disciplinary for beating up some of these human wastes we have for prison-mates.

Of course, I do not forget the regime of isolation that the members of Revolutionary Struggle suffer in the 6th wing of Koridallos and my support is obviously beyond and outside the political disagreements that exist.

This fight for the fracture of each isolation and for the constitution of political collectives of accommodation is the first step for a long course to the unspecified aspects of mutiny.

Closing I will "steal" some borrowed words:

"And the judges, as soon as he entered, leaned over and said something amongst each other. And then they asked him: Are you many? And he, no one knows if it was a coincidence or perhaps in order to answer, he pointed outside the window to the crowd. And the judges shouted: whats the need of other witnesses? And then they remembered, that this speech had been said before many years ago.

And they were taken by a great fear."

Dedicated to my brothers, the comrades of the Conspiracy of Cells of Fire, G.Tsakalos, O.Oikonomidoy, P.Argirou, G.Polidoros, M.Nikolopoulos, Ch Chadjimihelakis, M.Nikolopoulos, D.Bolano.

I send also my comrade greetings to the Italian comrades of **F.A.I** and to the Mexican anarchists of **E.L.F**

I remain with my thought next to the **comrades in Chile** that are on hunger strike for the "caso bombas".

LONG LIVE THE REVOLUTIONARY ORGANISATION - CONSPIRACY OF CELLS OF FIRE

LONG LIVE THE INFORMAL ANARCHIST FEDERATION - INTERNATIONAL REVOLUTIONARY FRONT

Christos Tsakalos

Member of the RO-C.C.F.

THE SUN STILL RISES

From the anti-info websites - culmine via
this is our job:

May 30 saw the publication of 'The Sun Still Rises', a pamphlet containing a chronology of Conspiracy of Cells of Fire attacks and the following new text by the group.

Knowledge chooses its project, each project is new and chooses its moments, each moment is new, but simultaneously emerges from the memory of all the moments that existed before

—The Interior of the Absolute

1. The Beginning

The **Conspiracy of Cells of Fire Revolutionary Organization** didn't begin its activity from out of nowhere. It wasn't as if a straight line had cut through space and time. It was a future crying out from the past. **The Conspiracy comprised a collective synthesis, connecting the backgrounds and viewpoints of all who participated in it and drawing valuable conclusions from past experiences of subversive projects and attacks we took part in.**

It represented our desire to take a step further, not to climb some ladder of informal hierarchy that fetishizes violence and its methods, but to simply advance, move forward, and explore new perspectives, making the shift from a "bunch of friends" to an organization, from the sporadic to the consistent, from the spontaneous to the strategic.

Along the way, we assumed a critical stance toward the past, but we never went out of our way to be hostile. We are anarchy's misfits, born from its potent moments and gaping voids. Additionally, the goal of critique and self-critique is not to put an end to something, but just the opposite: it's an aspiration to evolve something. The fact that we're not going to elaborate a corresponding critical review right now doesn't mean we're afraid to recognize our mistakes. Rather, it's because that kind of examination is better served by distance and cool nerves than by impulse.

During no phase of our brief, intense history did we lose our collective memory of the anarchist milieu we come from. We also feel we discovered something we have in common with comrades who began the

struggle before us, engaged in their own battles, were arrested and imprisoned, but never lowered their heads. We discovered the unrepentant passion for revolution that connects histories and realities of struggle from different decades in a shared context of individual and collective liberation.

In that context, we forged our own alphabet. Speaking the language of direct action, we openly raised the issue of creating organized infrastructure. As anarchists, we often distance ourselves from the concept of organization because we equate it with hierarchy, roles, specialization, "you must," and obligations. However, words acquire the meanings given by the people who use them. **As the Conspiracy of Cells of Fire, we stormed into battle over the meaning of revolutionary anarchist organization.**

2. The Path from Spark to Flame

From the very beginning, we rejected the idea of a centralist model and chose to start from the basis of individual initiatives that wanted to collectivize. **What emerged during organizational meetings were issues of coherence, consistency, individual and collective responsibility, and direct action as a means of transforming our words into deeds.** At group meetings, each comrade had the opportunity to propose a plan of attack, thereby opening up a debate on planning, timing, political analysis, and operational problems posed by a given target's location. During these discussions, there was no guarantee that we would reach agreement. Opposing arguments sometimes developed into a powerful dialectic, especially regarding the **strategy and prioritization of timing**, and quite often there was more than one proposal, so we then had to choose which we were going to select and which we were going to keep in "storage" to be refined in the future. It was a process that allowed us to open our minds; broaden our horizons; learn from one another persons different experiences; vigorously defend our opinions; figure out how to recognize our mistakes; understand the concept of shaping something together; become conscious of the need for strategy; and—most important of all—**create relationships not in the name of some "professional" revolutionary goal, but based on**



friendship, true comradeship, and real solidarity.

We love what we do because it contains our entire essence. **Therefore, the "Conspiracy" isn't just all of us together, it's also each one of us apart.** Even in cases when there wasn't collective agreement on a particular action, we didn't resort to "begging" from the prevailing democratic majority. Instead, the minority of comrades who insisted on carrying out the attack took the autonomous initiative to move forward with their choice. That happened in parallel with the rest of the collective, which supported them at specific times if necessary, naturally playing a part in our overall organization.

That's why a number of communiqués were signed by groups (Nihilist Faction, Breath of Terror Commando, Terrorist Guerrilla Unit) that arose out of each separate initiative. During the second phase, after reaching agreement, whether as the entire collective or as a separate initiative, we planned the attack. Each one of us contributed our knowledge; information was culled from newspapers, magazines, and the Internet; the area where the action was to take place was reconnoitered and mapped; the approach to and withdrawal from the target was laid out (avoiding cameras and police checkpoints), including alternate routes in case something unexpected happened, and of course keeping in mind the eventuality of a confrontation with the pigs. There were also support groups, "hideouts," ways of asking for help, etc. (In a future manual, we will analyze and explain our experiences, which are related to how we perceive what is going on while an attack is being carried out.)

During the third phase (which was never far removed from the initial proposal about target selection), we worked on the text of the communiqué. When a topic was suggested (for example, attacking the police), the comrade who made the proposal argued for its content. Then a

discussion began, during which each person fleshed out the concept, expressed disagreements, pointed out problems, and offered other ways to approach the topic. As soon as the debate finished, no matter how many meetings were needed to finish it, the collective brought together the central themes of all the meetings and shaped the main axes around which the communiqué would be written. The writing of a communiqué on a specific topic was usually shared out among those who wanted the responsibility, and after it was written, we got together to read it and make corrections, additions, and final touches. If the communiqué was connected to a separate initiative, then the comrades involved in that separate initiative were responsible for writing it.

The same process held for our Thessaloniki comrades, and when we collaborated as the **Conspiracy of Cells of Fire : Athens-Thessaloniki**, comrades from both cities coordinated those actions based on principles of mutual aid and comradeship.

3. "Everyone Does Everything"

Of course, we're well aware of the dangers lurking within each collective project that aspires to call itself anti-authoritarian—the appearance of informal hegemony and the reproduction of corrupt behavior, of which we are enemies. We feel that the purpose of power is to divide. **To eliminate the possibility of the emergence of any informal hierarchy within our group, we struck directly at the heart of specialization and roles as soon as they surfaced. We said: "Everyone does everything." Everyone can learn and devise ways to**

steal cars and motorcycles, fabricate license plates, forge ID cards and official documents, expropriate goods and money, target-shoot, and use firearms and explosives.

Therefore, it was and continues to be important to us that the means and methods we use for our actions be straightforward and relatively simple to obtain and prepare, allowing them to spread and be used by anyone who decides to move toward the new urban guerrilla warfare.

These include gasoline, jerry cans, camping gas canisters, and candles that can easily be obtained at a supermarket, but also improvised timing mechanisms that—after the appropriate "research" in technical manuals and guides available on the Internet, plus a little innovative imagination—anyone is capable of fabricating.

We certainly aren't forgetting that, while "everyone does everything," each person also has their own separate abilities and personal inclinations, and it would be a mistake to gloss over those differences. With desire and mutual understanding as our guide, each of us undertook to do what we felt most capable of. For example, if someone was a good driver or a skillful thief, or perhaps had a knack for writing, that didn't mean their creative abilities would be suppressed in the name of some false collective homogeneity. **It was up to each comrade to offer their abilities and methodologies to the other comrades without making a "sacrifice" of their own participation, and it was even better if that happened in the broadest possible way,**

going beyond the narrow context of the collective and facilitating access by the entirety of the anti-authoritarian current—for example, through the publication of practical guides like those released by some German comrades, which contain a number of different ways to make explosive devices.

Additionally, our actions never involved fixed, immutable roles. Without resorting to the cyclical rotation of tasks, which recall compulsory work hours, all the comrades took advantage of a common foundation that allowed them to be able to execute any task at any time during an attack. The process of improving your ability to use materials and techniques is naturally a continual process of self-education. Along those lines, we want to emphasize how crucial it is to simultaneously develop a group's operational capacity as well as its revolutionary viewpoint. At no point should the level of sterile operational capacity intensify without a corresponding intensification of thought and discourse, and the same obviously holds true for the converse. **We had no central committee to designate roles. There were only particular tasks within a specific plan—positions that changed according to the desires of the comrades who took part.**

4. Guerrillas for Life

We've always felt that an organization doesn't necessarily have to be exclusive to the comrades who are part of it. Our action neither begins nor ends within the context of the group. The group is the means to revolution, not an end in itself. Because when the means become their own *raison d'être*, "diseases" begin to appear, like **vanguardism, the armed party, and exclusive orthodox truth.**

Through the **Conspiracy of Cells of Fire**, we say what we believe in, who we are, and what tendency we represent, but in no way do we say that someone has to precisely follow some so-called correct line or participate in our group in order to be recognized as a comrade.

Thus, we ourselves have also taken part in processes apart from the **Conspiracy**, like joining **coordinated action networks**, attending assemblies, participating in marches and demonstrations, supporting attacks and acts of sabotage, putting up posters, and painting slogans. But we never thought one thing was superior to another. **That's because the polymorphism of revolutionary war consists of an open and permanent commitment that has nothing to do with fetishized spectacle (embracing armed struggle as the only thing that matters) or accusatory fixations (insisting on the quantitative characteristic of "massiveness" as the criterion for revolutionary authenticity).** On the contrary, we position ourselves as enemies





ATHENS LAW COURTS DESTROYED BY CCF

directly against the “polymorphism” of café gossip, speeches in university auditoriums, leadership roles, followers, and all those conservative fossils of dogmatism and habit that act as parasites within the anarchist milieu, wanting only to control young comrades, sabotage them, and prevent them from creating their own autonomous evolutionary path through the revolutionary process.

We believe that the concept of the **anarchist urban guerrilla** isn’t a separate identity one assumes only while engaging in armed attack.

Rather, we feel it’s a matter of **merging each person’s private and public life** in the context of total liberation. **We aren’t anarchists only when we throw a Molotov at a riot police van, carry out expropriations, or plant an explosive device. We’re also anarchists when we talk to our friends, take care of our comrades, have fun, and fall in love.**

We aren’t enlisted soldiers whose duty is revolution. We are guerrillas of pleasure who view the connection between rebellion and life as a prerequisite for taking action. We don’t believe in any “correct line” to follow. During the past two years, for example, new urban guerrilla groups frequently posed the issue of robberies and expropriations from the banking machinery as yet another attack on the system. Their communiqués and claims of responsibility are powerful propaganda for **the rejection of work via holdups and robberies directed at the belly of the capitalist beast—the banks—with the goal being individual liberation from the eight-hour blackmail of wage-slavery on the one hand, and collective appropriation of and direct access to money for infrastructural needs and revolutionary projects on the other.**

We are exiting the scene of urban guerrilla warfare’s past ethical fixations, which rarely took a public position on the issue of revolutionary bank robbery. We feel that there is now plenty of new urban guerrilla discourse and practice that opposes—in a clearly attacking way—the bosses’ work ethic as well as the predatory banking machinery, **proposing armed expropriation as a liberatory act, and obviously not as a way to get rich.**

Nevertheless, we don’t consider the expropriation of banks to be a prerequisite for someone’s participation in the new guerrilla war. **There is one revolution, but there are thousands of ways in which one can take revolutionary action.** Other comrades might choose to carry out collective expropriations from the temples of consumerism (supermarkets, shopping malls) in order to individually recover what’s been “stolen” and use those things to meet each person’s material needs, thereby avoiding having to say “good morning” to a boss or take orders from some superior. Still others might participate in grassroots unions, keeping their conscience honed—like a sharp knife—for the war that finally abolishes every form of work that enriches the bosses while impoverishing our dignity.

We feel the same way about **voluntarily “disappearing” to go underground.** The fetishization of illegalism doesn’t inspire us. We want everyone to act in accordance with their needs and desires. Each choice naturally has its own qualities and virtues as well as its disadvantages. It’s true that when a group voluntarily chooses to go underground (“disappearance” from the environment of family and friends, false papers, etc.), that certainly shields them from the eyes of the enemy. But at the same time, their social connection to the wider radical milieu is cut, and to a certain point they lose a sense of interaction. Of course, the same doesn’t apply when there

are objective reasons for going underground (arrest warrants, a price on one’s head), in which case **clandestinity is the attacking refuge** of those caught in the crosshairs of the law. This creates a parallel need for the existence of **support infrastructure**, both among guerrilla groups themselves as well as within the wider anti-authoritarian milieu, **that will “cover” the tracks of wanted comrades.** Prerequisites would be a certain **complicity** and **discretion**, concepts of which are frequently seen as “outdated” but in our opinion should once again be launched piercingly into battle. If comrades from a guerrilla group engage in regular above-ground interaction—participating in movement meetings and processes, taking part in debates, and creating projects with others that address shared concerns—then **the hermetic nature of the guerrilla group** should clearly be protected from open ears and big mouths. **Therefore, it’s general attitude also must be one of discretion in order to circumvent the deafening exaggerations that can turn it into a “magnet” for bastards from anti-terrorist squads and the police.** Taking a page from our own self-critique, we must mention the fact that many of us behaved completely opposite to the above, which—along with the viciousness of certain conduct originating within the anarchist milieu—“guided” a number of police operations right to us. In any case, self-critique lays down solid ground from which to develop oneself and offer explanations, but the current text isn’t appropriate for that. We’ll return to it in the future.

5. The First Phase of the Conspiracy and the Proposal for the “New Conspiracy”

The guerrilla has finally escaped the pages of books dealing with decades past and taken to the streets with ferocity. Because the urban guerrilla doesn’t offer utopian freedom. She allows access to immediate freedom. Accordingly, each person begins to define herself and liberate herself from **society’s passivity.**

There is now noise everywhere—the marvelous noise of widespread destruction—as well as the requisite revolutionary discourse to follow bombings against targets that serve domination. A determined armada of anarchist groups is setting fire to tranquility in the middle of the night, groups with names that reflect the “menu” they offer the system (in Athens: Deviant Behavior for the Spread of Revolutionary Terrorism, Warriors from the Abyss/Terrorist Complicity, Revolutionary Conscience Combatants, Lambros Fountas Guerrilla Formation; in Thessaloniki: Chaos Warriors, Attacking Solidarity Cell, Arson Attack Cell, Schemers for Nighttime Disorder, Fire to the Borders Cell, Combative Conscience Cell, Revolutionary Solidarity Cell, etc.). Many of these

groups are also experimenting with a **new international liberatory project** as accomplices in the alliance known as the **International Revolutionary Front/ Informal Anarchist Federation**.

Those of us who have taken responsibility as members of the Conspiracy of Cells of Fire are not intimidated by the dozens of years in prison the courts have in store for us. To begin with, we are creating an **active collective inside prison**.

We know that, for us, the opening phase of the struggle has been completed. However, we also know that nothing is over. The Conspiracy will not remain disarmed. It will continue to be a valid commitment in prison, as well as an open proposal to the antagonistic sector of the metropolis.

The **Conspiracy of Cells of Fire** proved itself as a **network of cells**, just like its name suggests. Right now, we're not attempting to go over its operational record. We simply want to clarify its political perspective.

We feel that **committing to a new Conspiracy** most closely approaches the essence of the word, **so we are opening up that possibility by making a proposal** for a new Conspiracy comprising a diffuse, invisible network of cells that have no reason to meet in person, yet through their actions and discourse recognize one another as comrades in the same **political crime: the subversion of Law and Order**. This Conspiracy would consist of **individuals and cells that take action, whether autonomous or coordinated (through call-outs and communiqués), without needing to agree on every single position and specific reference point (e.g., nihilism, individualism). Instead, they would connect on the basis of mutual aid focused on three key points.**

The first point we are proposing in this informal debate is **agreement on the choice of direct action using any means capable of damaging enemy infrastructure**. Without any hierarchization of methods of violence, comrades can choose from rocks to Kalashnikovs. However, direct action on its own is just another entry on the police blotter, so it should be accompanied by a **corresponding communiqué** from the given cell or individual claiming responsibility and explaining the reasons behind the attack, thus spreading revolutionary discourse. The pen and the pistol are made from the same metal. **Here, let's note that the Conspiracy of the period that is now over never dismissed any incendiary method in its arsenal**. It would be disingenuous of us if some young comrade thought that using the name of a **new "Conspiracy"** was conditioned by the use of supposedly superior methods (e.g., explosives). **The**

new urban guerrilla warfare depends much less on operational methods than it does on our decision to attack power.

The second key point of agreement is to **wage war against the State while simultaneously engaging in a pointed critique of society**. Since we are revolutionary anarchists, we don't just talk about the misfortune caused by power and the ruling oligarchy. We also exercise a more comprehensive critique of the way in which the oppressed accept and propagate the promises of happiness and consumerism offered by their bosses.

The fact that we engage in **struggle against the State** doesn't mean we blind ourselves to the diffuse complex of power that administers contemporary interpersonal relationships. Anti-authoritarian discourse frequently alters and generalizes a concept like the state, relieving the rest of the people who constitute society of their responsibility. In doing so, it creates a sterilized viewpoint that treats entire social sectors as revolutionary subjects, whether called proletariat or oppressed, without revealing the individual responsibility each one of us assumes in the enslavement of our lives.

The State is not a fortress. You won't find any door that leads you to some kind of machine or engine that can be turned off by throwing a switch. The State is not a monster you can kill with a stake through the heart. It's something quite different. We could compare it to a system: a network comprising thousands of machines and switches. This network doesn't impose itself on society from above. It spreads throughout society from within. It even extends to the sphere of private life, reaching into and touching our emotions at a cellular level. It molds conscience and is molded by it. It connects and unites society, which in turn nourishes and sanctifies it in a continuous exchange of values and

standards. In this game, there are no spectators. Each one of us plays an active role.

—Costas Pappas, No Going Back

The enemy can be found in every mouth that speaks the language of domination. It is not exclusive to one or another race or social class. **It doesn't just consist of rulers and the whole potbellied suit-and-tie dictatorship. It is also the proletarian who aspires to be a boss, the oppressed whose mouth spits nationalist poison, the immigrant who glorifies life in western civilization but behaves like a little dictator among his own people, the prisoner who rats out others to the guards, every mentality that welcomes power, and every conscience that tolerates it.**

We don't believe in an ideology of victimization in which the State takes all the blame. The great empires weren't just built on oppression. They were also built on the consent of the applauding masses in the timeless Roman arenas of every dictator. To us, the revolutionary subject is each one who liberates herself from the obligations of the present, questions the dominant order of things, and takes part in the criminal quest for freedom.

As the **first phase of the Conspiracy**, we have no interest in representing anyone, and we don't take action in the name of any class or as defenders of "oppressed society." The subject is us, because each rebel is a revolutionary subject in a revolution that always speaks in the first person to ultimately build a genuine collective "we."

The third key point of agreement in our proposal regarding the formation of a **new Conspiracy is international revolutionary solidarity**. In truth, our desire to apply all of ourselves to creating moments of attack on the world order may cost



some of us our lives, with many of us winding up in prison. "We" doesn't refer to the Conspiracy or any other organization. It refers to every insurgent, whether they are part of a guerrilla group or taking action individually on their path to freedom. As the first phase of the Conspiracy, our desire and our proposal to every new cell is that the full force of revolutionary solidarity be expressed—a solidarity that cries out through texts, armed actions, attacks, and sabotage to reach the ears of persecuted and imprisoned comrades, no matter how far away they may be.

The solidarity we're talking about doesn't require those showing solidarity to express absolute political identification with the accused. It is simply a shared acknowledgment that we are on the same side of the barricades and that we recognize one another in the struggle, like another knife stuck in power's gut. We therefore also propose support for the **Informal Anarchist Federation/International Revolutionary Front**, so that it can function—as demonstrated by the **Italian FAI comrades**—as an engine of propulsion.

From this point on, any comrade who agrees (obviously without having to identify herself) with these three key points of the **informal agreement** we are proposing can—if she wants—use the name **Conspiracy of Cells of Fire** in connection with the autonomous cell she is part of. Just like the **Dutch comrades** who, without us knowing one another personally but within the framework of consistency between discourse and practice, attacked the infrastructure of domination (arson and cyber attacks against Rabobank [financial corporation]) and claimed responsibility as the **Conspiracy of Cells of Fire (Dutch Cell)**.

We feel that a **network of such cells, devoid of centralized structure**, will be capable of far exceeding the limits of individual plans while exploring the real possibilities of **revolutionary coordination among autonomous minority structures**. These structures—without knowing one another personally—will in turn be able to organize **arson and bombing campaigns throughout Greece**, but also on an **international level**, communicating through their claims of responsibility.

Since we live in suspicious times, we should clarify something. Actions claimed using the Conspiracy of Cells of Fire name that aren't consistent with any of the points we've laid out and don't take the necessary precautions to prevent "damage" to anything other than the target of the sabotage will definitely arouse our suspicion, given the likelihood that they will have been hatched by the State.

Returning to our proposal, "anonymity" with regard to personal contact will reinforce

the closed nature of the autonomous cells, making it more difficult for the police to "compromise" them. Even the arrest of one entire cell that forms part of the new Conspiracy wouldn't lead the persecuting authorities to the other cells, thereby avoiding the well-known domino effects that took place in our time.

In the past, the fact that that we **first-phase comrades** may not have been involved in certain incidents never stopped us from publicly expressing our support or our critique, and the same applies to the present if new comrades choose to use the organization's name. Without needing to know one another, through the communiqués that accompany attacks we can begin an open debate on reflections and problems that, even if viewed through different lenses, are certainly focused on the same direction: revolution.

Consequently, we first-phase comrades are now assuming responsibility for the discourse we generate inside prison by signing as the Conspiracy of Cells of Fire, followed by our names.

The new "Conspiracy" will maintain and safeguard its customary independence, writing its own history of struggle. This significant continuation will surely connect the dots on the map of rebellion, sweeping them toward the final destination of revolution.

6. The Epilogue Has Yet to Be Written

Through our actions, we are propagating a revolution that touches us directly, while also contributing to the destruction of this bourgeois society. The goal is not just to tear down the idols of power, but to completely overturn current ideas about material pleasure and the hopes behind it.

We know our quest connects us to many other people around the world, and via this pamphlet we want to send them our warmest regards: the Conspiracy of Cells

of Fire in the Netherlands; the FAI in Italy; the Práxedes G. Guerrero Autonomous Cells for Immediate Revolution and the ELF/ALF in Mexico; the ELF in Russia; the anarchists in Bristol, Argentina, and Turkey; the Autonomie Gruppen in Germany; the September 8 Vengeance Commando in Chile; the comrades in Switzerland, Poland, Spain, and London; and **everyone we've left out, wherever the rejection of this world is in bloom.**

This text has no epilogue, because praxis will always continue to nourish and transform itself. We're just making a quick stop, concluding with a few words someone once said:

It's an astonishing moment when the attack on the world order is set in motion. Even at the very beginning—which was almost imperceptible—we already knew that very soon, no matter what happened, nothing would be the same as before. It's a charge that starts slowly, quickens its pace, passes the point of no return, and irrevocably detonates what once seemed impregnable—so solid and protected, yet nevertheless destined to fall, demolished by strife and disorder. . . . On this path of ours, many were killed or arrested, and some are still in enemy hands. Others strayed from the battle or were wounded, never to appear again. Still others lacked courage and retreated. But I must say that our group never wavered, even when it had to face the very heart of destruction.

Conspiracy of Cells of Fire

Gerastimos Tsakalos.

Olga Economidou.

Haris Hatzimichelakis.

Christos Tsakalos.

Giorgos Nikolopoulos.

Michalis Nikolopoulos.

Damiano Bolano.

Panayiotis Argyrou.

Giorgos Polydoras



Conspiracy of Cells of Fire trial ends with severe sentences

The verdicts and sentences were called in the first Conspiracy of Cells of Fire trial, (the so-called “**Halandri case**”), and the end results are not good. The three-member tribunal imposed even longer sentences than those requested by the prosecutor:

Haris Hatzimichelakis: Guilty of forming a terrorist organization, manufacturing explosives, possessing explosives, and causing explosions at the Ministry of Macedonia-Thrace, the home of former Interior Vice-Minister Panayiotis Hinofotis, and the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 25 years in prison out of a total combined sentence of 77 years.

Panayiotis Argyrou: Guilty of forming a terrorist organization, manufacturing explosives, possessing explosives, and causing explosions at the Ministry of Macedonia-Thrace, the home of former Interior Vice-Minister Panayiotis Hinofotis, and the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 25 years in prison out of a total combined sentence of 77 years.

Giorgos Karagiannidis: Guilty of manufacturing explosives, possessing explosives, and being an accomplice to the explosion at the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 20 years in prison out of a total combined sentence of 32 years.

Panayiotis Masouras: Guilty of manufacturing explosives, possessing explosives, and being an accomplice to the explosion at the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 11 years and 6 months in prison out of a total combined sentence of 19 years. Submitted an application for a suspended sentence.

Alexandros Mitrousias: Guilty of manufacturing explosives, possessing explosives, and being an accomplice to the explosion at the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 11 years in prison out of a total combined sentence of 19 years. Chose not to submit an application for a suspended sentence.

Konstantina Karakatsani: Guilty of manufacturing explosives, possessing explosives, and being an accomplice to the explosion at the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 11 years in prison out of a total combined sentence of 19 years. Submitted an application for a suspended sentence.

Manolis Yiospas: Guilty of three misdemeanors including robbery and fraud. Sentenced to 2 years and 9 months in

prison. The prosecutor initially requested that Yiospas be acquitted, and after the prison sentence was announced the prosecutor then proposed a three-year suspended sentence, which the court accepted.

Nikos Vogiatzakis: Acquitted of all charges due to lack of evidence.

Errikos Rallis: Acquitted of all charges due to lack of evidence.

Friends and relatives of the accused, but also the defence, commented on the severity in the imposition of sentences considering that for the majority of those sentenced, the court judged that their participation in the organization was of only a few months. The State, its court and its other dogs have shown once more what happens to decent people who live for freedom.

**NOTHING IS OVER,
EVERYTHING CONTINUES**

For correspondence/communication with the prisoners –members of the R.O. CCF, we publish their postal addresses (as of Oct. 2011):

- **Christos Tsakalos**, Grevena general detention facility [Geniko katastima kratisis Grevenon], 51 100 Grevena, Greece

- **Gerasimos Tsakalos**, Domokos prisons [Filakes Domokou], 35 010 Domokos, Fthiotida, Greece

- **Damiano Bolano**, Dikastiki Filaki Nafpliou TK 21 100 Argolis, Greece

- **Panagiotis Argyrou**, Geniko Katastima Kratisis Domokou, D1 Pteryga, TK 35010 Domokos, Fthiotida, Greece

- **Haris Hadjimihelakis**, Kleisti Filakon Trikalon, TK 42100 Trikala, Greece

- **Giorgos Nikolopoulos**, Komotini judicial prison [Dikastiki filaki Komotinis], 69 100 Komotini, Greece

- **Giorgos Polydoros**, Corfu closed prison [Klisti filaki Kerkiras], 49 100 Corfu Island, Greece

- **Olga Ekonomidou**, Eleonas, Thebes general detention facility [Geniko katastima kratisis Eleona Thivon], 32 200 Thebes, Viotia, Greece

- **Mihalis Nikolopoulos**, Trikala closed prison [Klisti filaki Trikalon], 42 100 Trikala, Greece

For better and more direct communication, you can write to the comrades in solidarity who have set up a post box. Use

Rebellion

The rebel is a rock in the mud.

The rebel, for her it's so easy to stand up in the mud, like it is for a bird to fly or for a weed to grow.

Clean is the flight of a bird, clean is the way a flower grows, and clean for a real anarchy is her rebellion. And against this cleanliness, there is no kind of impurity that can go against it.

Anarchists, this is our moment. With fire in the night, like a firm rock in the mud, with a clean birds flight, may the rebel cross into action.

Rebellion, Rebellion, Rebellion!

From “Carteles I”, by Rodolfo Gonzalez Pacheco (1882-1949), a series of Spanish language anarchist texts circulating in the Spanish prison system and beyond.

Translated by anarchist prisoner Rafael “Jon-Bala” Martinez Zea.

only this address to contact the soli-group. (no other name on envelopes):

**Post Box 51076
TK. 14510, Nea Kifissia,
Athens, Greece**

Addresses of the accused, who denied membership of CCF.

Panayiotis Masouras
Geniko Katastima Kratisis Grevenon
TK 51 100 Grevena, Greece

Alexandros Mitrousias
Dikastiki Filaki Koridallou, A Pteryga
TK 18110 Korydallos
Athens, Greece

Konstantina Karakatsani
Ginaikies Filakes Koridallou
TK 18110 Korydallos
Athens, Greece

Giorgos Karagiannidis
Dikastiki Filaki Koridallou, A Pteryga
TK 18110 Korydallos
Athens, Greece

Panayiotis Argyrou

Political Statement to the Court



On November 1, 2010, Panayiotis Argyrou was arrested in Athens alongside Gerasimos Tsakalos during the wave of incendiary package mailings initiated by the Conspiracy of Cells of Fire. Both comrades willingly admitted to their participation in the organization. Argyrou had been named in an October 2009 arrest warrant charging him with participation in the Conspiracy of Cells of Fire, and he was also awaiting trial for setting fire to a city bus.

On January 17, the first Conspiracy of Cells of Fire trial began-the so-called "Halandri case" - and Argyrou was one of the nine defendants. In protest against the trial conditions, he and three other defendants walked out of the courtroom at the end of January and never returned.

On July 19, the trial ended with the announcement of the verdicts and sentences. Argyrou was found guilty of forming a terrorist organization, manufacturing explosives, possessing explosives, and causing explosions at the Ministry of Macedonia-Thrace, the home of former Interior Vice-Minister Panayiotis Hinofotis, and the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. He was sentenced to 25 years in prison out of a total combined sentence of 77 years.

About two weeks before the trial ended, he released the following public statement:

The following is the political statement I intended to make at the Revolutionary Organization - Conspiracy of Cells of Fire trial that began on January 17, 2011. Due to the way things unfolded, I decided not to participate in the proceedings and was thus tried in absentia. Nevertheless, I am still releasing this statement because I believe that revolutionary discourse shouldn't just be limited to courthouse interference. In addition, my abstention from the trial wasn't a passive act of silence, but a form of political intervention against the measures imposed by the law on political prisoners and those who show solidarity with them.

I have been locked up for the past several months as a prisoner of revolutionary war - a war that seethes relent-

lessly; a war between revolutionary forces and the decrepit, criminal, authoritarian society we live in; a war that will continue to seethe as long as there are active revolutionaries full of hatred for this world, full of the raging desire for its destruction, full of the passion for freedom; a war that I myself chose to take part in on the side of rebellion against everything that enslaves our conscience and devastates the very foundation of our existence as individuals.

The modern, now global, authoritarian-capitalist structure has reached the heights of an absolutist reality we supposedly must accept. The almighty Western capitalist democracies are moving east and legitimizing their contemporary crusades as the "war on terror."

They are strengthening their empires, condemning millions of people in the so-called third world to a life of barbaric misery. Those who manage to flee such conditions by immigrating are packed together in the ghettos and shantytowns of the Western metropolises, where they seek their fortunes in environments and situations that are often hostile and dangerous to them. Police repression and fascist violence, as well as the racism they suffer and the poverty they live in, usually lead them to violence-a violence directed mainly against other oppressed people, whether or not they happen to be immigrants. Protecting the capitalist prosperity and well-being of native populations requires the creation of the modern metropolis-fortress. The military-police complex is modernizing and evolving to provide order and security, confronting the violence that happens within the same social class-violence among the poor-as well as the always considerable threat of the internal enemy.

At the same time, capitalism is spawning different industries everywhere, thereby carrying out the most brutal attack ever

on nature. Field by field, it is destroying the entire surface of the planet in order to benefit various corporations and satisfy the consumerist instincts that contemporary lifestyle has instilled in the civilized people of economically developed countries.

In such a climate, life assumes its emptiest dimension. The feast of capitalist promises, materialist euphoria, and consumerist happiness; the behaviors and roles imposed on us as truths; the lifestyle; the wage-slavery exalted by technocratic think-tanks in order to keep our hearts content - these are the defining features of that life.

Even as a student I was against that life. I became politically active within the anarchist movement and then gradually entered the wider revolutionary milieu. At first I took part in the student protests of 2005-2006 and the accompanying confrontations and disturbances. Later on, as part of my personal trajectory of political evolution, I participated in most of the anarchist movement's open initiatives, among which were assemblies and committees that coordinated solidarity actions for imprisoned comrades. The student marches of 2006-2007 and the fierce clashes that took place then were the catalysts that personally influenced me as well as numerous other comrades with whom I was fortunate to later share many moments of genuine comradeship.

Over the course of several months, riots and the subsequent attacks on state and capitalist targets created a permanent state of tension, fervor, and unrest. The occupied schools, the people standing guard to defend against fascist attacks, the expectations for the next march, the plans for confronting the pigs-all these things comprised, or better yet tended toward, an intensely insurrectional situation. However, it all



ultimately came to an end, almost quietly. The thousands of students abandoned the streets, pacified that their diplomas and careers weren't in jeopardy, while the political party dogs and the hard-line bureaucratic Left took stock of the struggle at the voting booths, as usual.

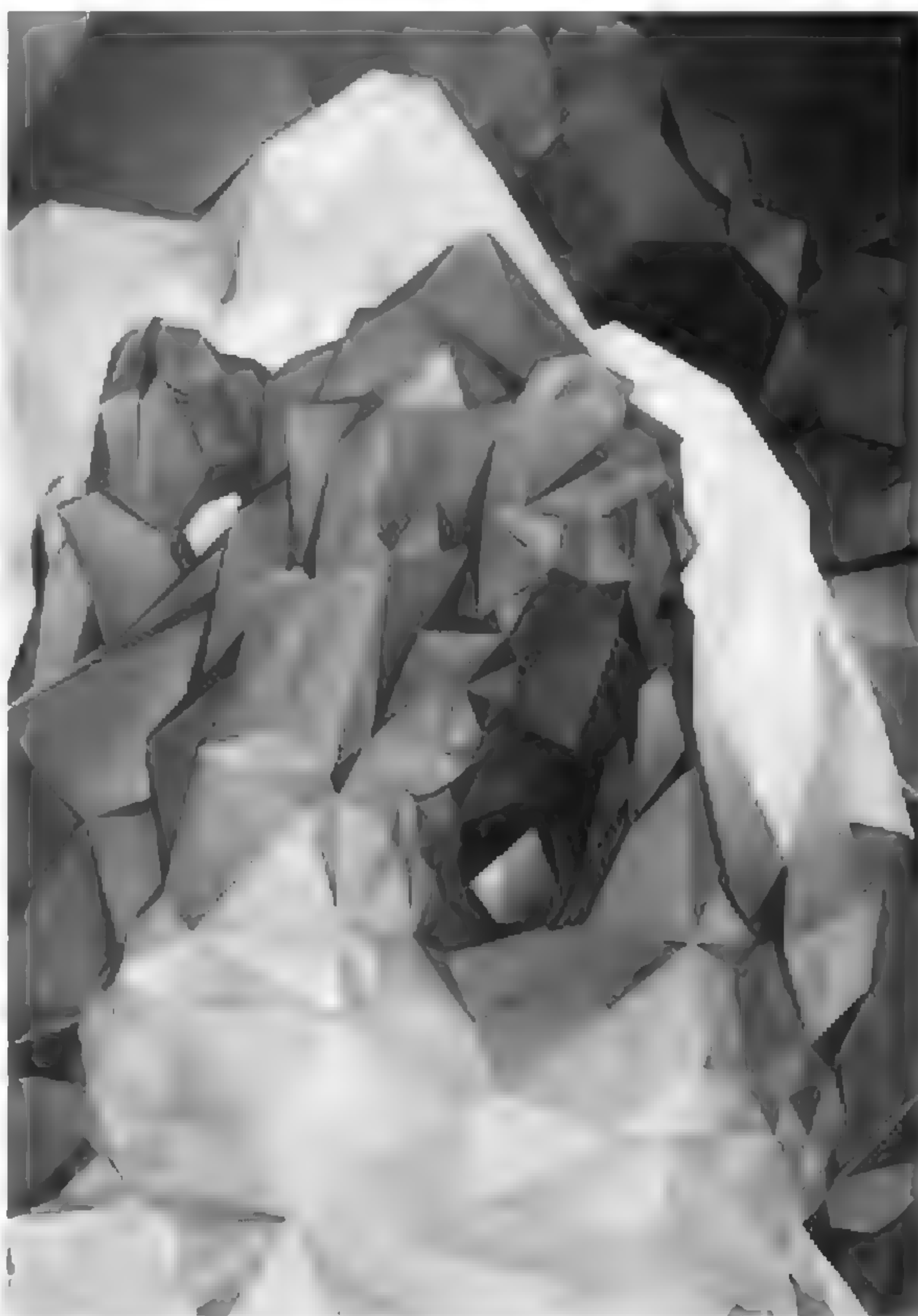
As a result of my participation in that movement, I realized that without individual conscience, without a clear orientation toward freedom and revolution, the masses could only offer seasonal fireworks instead of social explosions—simply creating a cloud of dust that, once it settled, was more likely to cause confusion and defeatism than radicalization. Naturally, there were also those minorities that orchestrated wild instances of insurrection, turning them into flames that warmed our hatred for the existent. We had to keep those flames burning, reigniting them at every moment and every opportunity. And it was better to seek out those opportunities, to hunt them down, than to await them solely in the mass mobilizations of different social sectors or branches of employment, which were exclusively concerned with settling and solving their own problems without caring the least bit about what was happening around them.

Gradually, together with other comrades who shared the same concerns, we prioritized the issue of our imprisoned anarchist comrades. Those abductions had to permanently cost the social peace. Revolutionary action would make it clear, using every means, that the state's isolation of revolutionaries in the galleys of democracy would not be permitted. That was our goal, and the intent of our struggle was to show that everything hostile to revolution deserved to be targeted and struck as an immediate response to each day of our comrades' imprisonment, regardless of the reason for their arrest. Also among our objectives were the proposal of more widespread and pluralist thought and action, a more general approach to the issue of prisons, and the highlighting of enemy social behavior (apathy, indifference, broad fragmentation).

But more than anything, our goal was to view action as a nonstop revolutionary journey in opposition to the existent, and as an inseparable part of revolutionary war. Solidarity would thus assume vital importance, escape the shelter of complaint and protest, and acquire attacking characteristics that we would spread continually within an irreducible tension.

"Because if we forget the prisoners of revolutionary war, we forget the war itself. To the contrary: we must avenge our imprisoned brothers and sisters, with the final goal always being their liberation from the hands of torturers and jailers."

However, I was possessed by the urge for direct action within a solidly organized political framework, as well as the desire for a consistent presence and potent intervention in social reality. These things ultimately led me to get organized via the Revolutionary Organization - Conspiracy of Cells of Fire, which seemed to have a



well-honed political conception and was dynamically making its presence known through an extended series of arsons. The group had specifically chosen to continue taking action using the same name, which I could tell was unusual for arson groups at the time. Yet that was consistent with the views I had developed on how direct action commandos should be structured and organized. In my opinion, a permanent name makes an organization and its political framework known to "the public," which can then become interested in and eventually inspired by its actions and discourse. It also creates a historical continuity that yields coherence at the level of the organization itself as well as the level of the individuals it comprises over time, generating a wealth of experience from which to evolve the revolutionary

discourse the organization wants to projectualize while widening the perception of a staunch minority that maintains a presence in the fortresses and trenches of revolutionary war.

Through our activity as the Conspiracy of Cells of Fire, we chose to create a permanent state of war, trouble the waters of normality, and foster a new urban guerrilla mentality. We felt that this guerrilla warfare needed to spread and become the method of struggle for those minorities that rejected the existent and chose the path of revolution and violent societal destruction, turning revolutionary action into a key position.

The new urban guerrilla warfare advances a generalized version of conspiratorial action, far removed from the fetishism of means and any unproductive regurgitation of armed struggle's spectacular fixations. It espouses the organization of conspiratorial structures that continually attack the System's bases, mechanisms, and administrative human resources in a polymorphy of attacking actions that include vandalism and arson, expropriation and robbery, sabotage and bombings, as well as political assassinations.

Urban guerrilla warfare has not been vanquished, because neither the years of captivity nor the murders of our comrades around the world can be pulverized by the grindstone of oblivion and the defective, purely mathematical logic that wishes to see the defeat of certain forms of rupture from the existent. No form of struggle or rupture can be historically or materially vanquished as long as free-thinking rebels of conscience are prepared to rot away in sinister dungeons or even sacrifice their own lives.

Revolution is war, and like each war it means the destruction of people and things. We will also surely lose comrades, and that will increase our hatred and rage, channeling them toward the destruction of Power and its system. We draw strength from each lost comrade's hidden story, we are inspired by their lives and their work, and we methodically carry on with undiminished intensity. Therefore, nothing is over and no struggle has been lost. If achieving one's final goals or not were measured only by victories and defeats, what struggle could be said to have been won up to this point? Perhaps not a single one. Guerrilla warfare is another option within the struggle, another expression of revolutionary war. As the Conspiracy of Cells of Fire, we so define the new urban guerrilla warfare not

because we want to contextualize it historically, but because we feel that what we are proposing is a new philosophy, a new framework, and a new redefinition of methodology. Because only from a permanent position of attack are we able to breathe through the organized suffocation we experience in this society, which reeks of silent death and the stench of resignation, submission, and betrayal. We refuse to live in the manner it has predetermined for us, we take our own lives into our own hands, and we sharpen revolutionary theory and praxis. Our proposal is to create a revolutionary anarchist front with self-organized anti-hierarchical direct action infrastructure that strikes and attacks by surprise-in short, an anarchist urban guerrilla warfare that has no desire to be a vanguard or steer the masses, the people, or society in some correct revolutionary direction.

Additionally, in my opinion, society is the creation of a broad complex of relationships that conform to prevailing political and cultural norms. In capitalist democracies, those relationships are authoritarian-they are relationships of exploitation. The capitalist fantasy trains society and is reproduced within it, constituting the institutional framework and basic pillar of domination. Consequently, society isn't a sum total of a given people. Rather, it's a reflection of political systems through institutions, values, standards, and behaviors. As such, viewed from a revolutionary perspective, it must be completely destroyed to the point where nothing is left to remind us of what came before.

It's ludicrous to still think that most people who live under Power and exploitation are deceived and incapable of realizing the crimes of capitalism and Power. Each person's individual choices determine what we are and what position we take in this world. As revolutionaries, we can't generally ignore the individual responsibilities of all those who - whether through their silence and acceptance, their apathy and total indifference, or finally their active participation as law-abiding citizens in the service of Power - constitute an enormous barricade that impedes the storming of the heavens. And while those active participants certainly deserve to be targeted by revolutionary forces wherever they appear, the others also merit our direct, harsh critique regarding their attitude and the choices they make.

But that critique is not the same thing as the rupture we make from Domination. The two approaches are not equivalent. The act of condemning enemy behavior can't be considered identical to that of attacking the system's mechanisms and personnel. The distance between the two practices should be distinct.

I am deeply convinced that we are all mirror images of our choices, decisions, and actions. In my opinion, the theory that our social environment is the basic, fundamental, exclusive axis around which each of us forms our personality and characteristics constitutes a fatalistic interpretation of the human condition-a surplus of logic. Such transgressions lead to the arbitrary formulation of "historical truths" that appear to be indisputable prophecies (e.g., "society will advance toward revolution and the destruction of Power").

If every issue is personal, and if resolving those issues satisfies us as individuals-whether because we determine that it's in our interest or in accordance with our code of values (which pushes us to struggle, make sacrifices, or even offer up our own lives)-then anarchist revolution must certainly be the personal concern of each person who aspires to it (keeping in mind that each one who defines themselves as a revolutionary can't have interests that diverge from, or a code of values contrary to, their revolutionary point of view).

Therefore, revolution is an existential struggle. Existential because we struggle to assert our existence in the face of every potential enemy of our goals, our aspirations, and our selves. In the face of everything that oppresses, dominates, and suffocates us. Existential because it's not a matter of duty or obligation. It's a matter of the very meaning of our lives: the absolute negation of the existent.

Each of our individual insurrections wouldn't be enough to completely dismantle and destroy prevailing social relations and Power's civilization. A prerequisite for that taking place would be the collaboration of individuals on a collective level. In other words, groups of people of conscience who want to collectivize their negations and conspire to take action against the system.

Revolutionaries don't just aspire to an explosion of rage. They want to methodically use their rage against the complex of domination-without being a vanguard, but also without having followers-while opposing the fetishization of "we are many" and the persistent attachment to the opinion that "the multitude is the heart of the revolution and the quantity of people (not their quality) is its soul."

Often, in order to focus that mass on diving into the flow of revolutionary history, the social position of the oppressed and exploited is arbitrarily hijacked simply because the oppressed and exploited are many. Their condition is moralized and revolution is presented as a need that is righteous and just. Society is thus defined as a victimized social body while the State becomes an absolutist abuser.

As a revolutionary individualist, I don't accept that bipolar orientation. To me, revolution isn't a battle between good and evil. It's a struggle between those who reject the plague of authoritarianism and those who defend and revere it. I view each person of conscience as a revolutionary subject as long as they oppose their chains, love freedom, and hate all authoritarian pigs. It's to those revolutionary subjects that I direct my call to become our accomplices in the cause of "revolutionary crime." Only when more people join together, each one as a totally willing individual on the side of revolution and anarchy, will a subversive force appear that is capable of making social revolution-in other words, a daring transformation of political and social relationships. Otherwise, the insurrections that break out will continue to be revolutionary vanguards, which will never be able to even nudge the possibility of social transformation in an anarchist direction.

I set revolutionary action apart from its common interpretation, and I don't care the least bit about the opinions of Power's subjects. Rebellion will do them some good, if they ever get around to it. If they don't realize that, then they will spend their entire lives crawling behind educated speakers and demagogues who massage their egos to make them feel in control. All the while, those very lives will be passing them by without them doing anything about it, without them taking any initiative to act. Our role as revolutionaries isn't to flatter them, but to rub the naked truth in their faces. Let them make their own decisions about their lives. It's better for us to tread our path without waiting for them, refusing to accept the blackmail and compulsions of this society.

The fact that most of my political positions and views corresponded to the political position and strategy of the Revolutionary Organization - Conspiracy of Cells of Fire was the most important factor that drove me to join them, to join a collective that was structured anti-hierarchically, without divisions and roles-an anarchist collective. Within the organization, we fostered our own initiative and self-education in order to devise actions and forms of struggle whose framework was the continual evolution of revolutionary thought and praxis. We had many heated arguments about that framework, about how we could heat things up and become ever more dangerous to our enemies.

The result of these internal processes was the continual evolution of Conspiracy of Cells of Fire actions-an evolution that immediately posed new challenges, like the qualitative change in the targets of our attacks, the development of our technical methods, and our cooperation with other conspiratorial groups.

As has already been said, the Conspiracy of Cells of Fire organization truly attempted to determine the necessary attainable level of development for conspiratorial revolutionary groups. The Conspiracy of Cells of Fire didn't make the shift to armed struggle in a single day. It proposed and undertook-openly and publicly-to heat things up and evolve different levels of revolutionary violence, without having a snobbish or disdainful attitude toward other forms of direct action. It restricted itself to a guerrilla network that could be construed as broad because the Conspiracy of Cells of Fire considered and still considers all expressions of revolutionary violence to be urban guerrilla warfare - everything from window-smashing to executions. In the communiqué released after the arsons we carried out on February 11 and 12, 2009, which were dedicated to the unrepentant revolutionary urban guerrilla Dimitris Koufodinas, we said:

"Urban guerrilla warfare is a perception, a mentality, a means of organized direct action. Armed struggle is one part, but only when it is free from dogmatism and fetishization. In addition, the revolutionary potential of each attack isn't determined by the degree of violence or the methods used. Rather, the methods are determined by their effectiveness and the conscience of the people using them. If you want to destroy a luxury car dealership, you obviously won't be shooting at the cars, and if you want to rob a bank, you won't be going in armed with a Molotov cocktail."

During its evolution, the Conspiracy of Cells of Fire went from using incendiary devices to planting explosives. After one such bombing at the Kolonaki home of Louka Katseli (who is now a government minister) on September 23, 2009, the pigs raided an apartment in Halandri. However, it's important to examine the events prior to the time period we're talking about.

After December 2008, an extensive dynamic of direct action developed within the revolutionary milieu.

Many people who disrupted the peaceful days and nights of 2009 - seeing that the uprising was losing its impetus, spirits were calming, and people were gradually returning to their homes- wanted to keep alive and spread the flame of revolt. A

polymorphic subversive discourse accompanied attacks by guerrilla groups, each of which-for their own reasons and from their own viewpoint and perspective- ushered in a fierce new phase of urban guerrilla warfare. Arson and vandalism were on the menu, while bombings, armed attacks, and even executions enriched the intensification of violence. It was a mosaic representing the broadly combative and attacking wing of the revolutionary milieu. Naturally, it was only a matter of time before the repressive machinery answered back, and its response signaled the beginning of the State's and the police's revenge. The prestige of those entities had been greatly diminished, accentuating the esteem and fear they once inspired, but their response was carried by the same wave as the heightened violence that preceded it.

The raid on the Halandri apartment was no ordinary operation. Many were captured and some are still in custody, while others took the murky path of clandestinity. The apartment was presented by the mass media, the snitches who serve it, and the pigs from the Anti-Terrorist Unit as a Conspiracy of Cells of Fire safe house. In actuality, it's the family home of my comrade and brother Haris Hatzimichelakis, who lived there with his cousin. His aunt lived on the upper floor. In no way was it a safe house (which the persecuting authorities know only too well given the dozens of different fingerprints found during the search). The apartment was intentionally presented that way in order to blame an entire collection of people from a broad milieu of friends and comrades that has nothing to do with the Revolutionary Organization - Conspiracy of Cells of Fire. Friends, well-known individuals, relatives, as well as people who doubtless participated (and publicly said so) in the broad revolutionary anarchist milieu were targeted and charged in the context of a generalized campaign whose objective was to terrorize anyone possibly connected to my comrade Hatzimichelakis. The wide range of people who found themselves in the cross-hairs of the persecuting authorities reflects the State's zero tolerance of anyone suspected of negation directed against it, which became all too clear after it put prices on the heads of the three fugitive anarchists known as the "Robbers in Black." The State's appeal to its subjects' basest, filthiest instincts - snitching and informing - in order to arrest revolutionaries whose photos it incessantly shows off reveals the panic that has seized the repressive organs confronting the internal enemy.

But there will come a time when that garbage - which views itself as an honorable, respectable citizenry that snitches, collaborates with the authorities,

and contributes to their work without hesitation (for a cash prize to invest in their miserable, insignificant existences or for five minutes of fame to satisfy their arrogant vanity) - will feel the payback on their own skin for the choices they made. They will feel it in the worst possible way.

So the police operation in Halandri has bunched together, specifically as hostages, quite a few people who were arrested after almost every attack by the Conspiracy of Cells of Fire organization. This is an attempt by the police to link more and more people to the group in a Machiavellian blackmail designed to stop the group from operating. As a revolutionary and a member of the Conspiracy of Cells of Fire, I owe it to those being charged without having any knowledge of, relationship, involvement, or contact with the organization, its structure, or its activities, to restore the truth in an open, public context. Members of the organization are the only ones who can openly, publicly, and proudly assume responsibility for belonging to it, without calculating the cost they will pay: all those long years ahead in democracy's dungeons.

I myself, having a friendly but above all a comradely relationship with Haris Hatzimichelakis, was often in contact with him and spent time at his apartment. Knowing that my fingerprints were all over that apartment, and realizing that a range of criminal charges had been filed as a result of the pigs' raid, in no way was I going to wait for my turn to come. Going underground was an obvious choice for me. I was thereby able to ensure not just that I would avoid having to negotiate my freedom in court, but also that I would be able to continue my armed struggle and urban guerrilla activities. Despite my disappearing on September 23, 2009 - the day of the raid - the warrant for my arrest on charges pertaining to the case was only issued a short while later. That shows the manner and method in which the authorities are handling this case. They go around drawing names out of a hat as if this were a lottery and then signing arrest warrants after a few minor formalities. I'm clearly not going to suggest how they should correctly fulfill their duties, as that would entail my asking for the more efficient criminal prosecution of revolutionaries and those in struggle.

Besides, there's no question of whether the authorities did their jobs well. They did their jobs very well, just like they did in other cases in which friends, acquaintances, comrades, and relatives of arrestees were charged by the authorities on the basis of relationships they might have had. The goal of this strategy is to isolate revolutionaries and distance them from any relationships they maintain. Thus, anyone who dares come into contact with them also risks being charged with

terrorism. While I was a fugitive, I realized that as difficult as it may be for a revolutionary to be apart from family, friends, and comrades, the project of actually living without a fixed name, address, or job, is nevertheless quite helpful. You become more flexible, unpredictable, and dangerous because you alone are dedicating yourself solely to your goal and the revolutionary cause, without worrying anymore about the legal ramifications of your decisions.

My experience of clandestinity was a stern test of my psychological endurance. You must continually confront your own limits, and you often need to exceed them. Now that I know the sensation of being hunted, I feel the need to send my greetings to all fugitive comrades, regardless of the reason why each has chosen to experience the trenches of clandestinity. I wish them better luck than my own.

I also want to say a few things about taking responsibility for declaring myself to be a proud member of the Revolutionary Organization - Conspiracy of Cells of Fire. My attitude isn't that of a holy martyr. I don't want to spend many long years in prison, nor am I even flirting with the idea. My attitude is the result of a coherent political position, stance, and viewpoint on life and struggle.

I feel that the act of taking responsibility honors and strengthens the position, activity, and history of the organization I am a member of as well as every other revolutionary organization, if their members adopt the same attitude in similar circumstances. This political strategy demonstrates that urban guerrilla groups are not ghosts that appear out of the void to later disappear just as imperceptibly. Rather, they comprise people like me and many others - flesh-and-blood people with names, who don't hesitate to take their responsibility when the time comes, without worrying about the consequences.

This is how we demolish the legends and fantasies that have surrounded armed groups for so long, legends based on nonsense about "agents provocateurs." We demolish the similarly foolish and baseless arguments used by the Left, loyal to the regime, that all guerrillas are agents provocateurs. At the same time, the act of revolutionary urban guerrillas claiming their membership shows that such options of struggle are chosen by people who, as revolutionaries, simply do not waver when it comes to risking everything for freedom. Because what's at stake is even greater. When the masks of anonymity fall, it

becomes clear that these options can be appropriated by everyone expressing themselves as revolutionaries and negators of the existent. Everything else is nothing more than feeble excuses (made in hindsight) that promote revolutionary "inertia."

Finally, the act of claiming membership leaves behind a wealth of experience and creates points of engagement with past and future elements that make up the revolutionary movement. There are comrades just like me who are inspired by the unyielding, proud attitude of prisoners of the revolutionary guerrilla war, and they aspire to eventually play a larger role in the intensification of that war.



In this era, the capitalist system is again facing another of its functional crises, which has to do with-what else? - the economy. But instead of reinforcing collective solidarity, resistance, and rebellion in opposition to the system, phenomena like discord, deregulation, and conservatism are being further cemented. Despite it becoming more and more obvious that access to everything the system so generously promised is no longer expedient, free-market mythology has nevertheless been rooted in social life's prevailing consciences, relationships, and behaviors for years. Capitalism is still breathing through society's lungs, while the culture of social Darwinism is now so well-consolidated that it has become the main ideology bubbling just below the surface. However, the system is always changing. The flexibility with which it

assimilates and incorporates the changes it causes is the commitment to its perpetuity. The economic crisis, as a consequence of the system itself, arrived like a Christmas bonus-not for the scum that run our lives, but for those who were nourished for so long on the hopes they were being fed and for those who were keeping up a fantasy lifestyle, deliberately ignoring and avoiding any kind of rupture from domination. Now that the veil of the so-called free market is falling, their only reward for years of subjugation and voluntary slavery is to be tossed into the dustbin of history. Isn't anyone getting angry? Capitalism again dons its iron mask. The mythology is bleached out and the hopes become images of a nightmare

future. Yet even now, when the economic dictatorship is baring its sharpest teeth, there are still calls for "voting with your wallet." An entire generation on the streets insists on protesting for their salaries, pensions, and benefits when the most precious thing they have stolen from us is our freedom and dignity. And even though the concessions that are now being taken away were conquered after wild social conflict (in which the most radical elements also took part), they ultimately wound up just being agreements that choked us, ensuring social peace and balance.

Therefore, if history teaches us anything, it's to leave behind the begging for handouts that the bosses perhaps push us toward, and instead take a combative position to break our chains and take revenge against every authoritarian pig. May we once and for all leave behind the negotiations over the terms of our own slavery and instead assemble a firing squad that will take aim at all those who made the decision to dominate us.

May we take advantage of the crisis as an unsettling, destabilizing factor that contributes to the system's mutation. Such variables can be fertile ground for the actions of revolutionary forces whose goal is to spread dissidence and hatred of the existent, sowing terror among the powerful and their subjects. Revolution is violent, harsh, and blood-soaked. It is fire and battle-axes. It is pain-pain for our friends, brothers, and sisters, but also pain for our enemies. It is vengeance for the life they have forced on us. It is a war in which many will be lost and many others will take their place.

I think it is our obligation, our duty as revolutionaries, to once again bring about revolutionary terrorism. To scatter and spread fear and terror in the enemy's ranks, lashing out at its infrastructure and exterminating all the scum who have

crucial positions or ranks within the system. To give back a bit of the terror they invoke for us day after day with their prisons and courts, their mass media and the spectacle it offers, their security forces and their society of control and surveillance—a bleak, persistent terror, as imminent as the sword of Damocles hanging over the heads of those professional terrorists of Power and capitalism.

We have a duty to become agents of that terror, agents who operate conspiratorially, and our tools will be all manner of weapons, from dynamite to the bullets that will rip into the heads of our enemies.

We will play the role of demolition workers and prepare the final ruin of this rotten world we live in. And if it so happens that we aren't able to experience that destruction and see it with our own eyes, we will pass away knowing we did what we could and we never lowered our heads.

You as judges and prosecutors are from the privileged class, which is a reference to the share of terror you will receive because you have had a dominant position within the system for so many years, inflicting your terror contained in the pages of the prosecuting indictments that sentence who knows how many people to those garbage dumps for the human spirit you call prisons. You, who so comfortably talk about sentences and punishments that devastate people, calm and composed as if it were a natural everyday activity. We have your names written and bullet-pointed on the lists of our enemies. Sooner or later we will also write judicial indictments, and they will be written with your own blood.

We will at least have mercy and not make you feel the same horror you have sentenced so many people to.

One at a time, that's how we'll put an end to each one of you. You filthy maggots, you servants of the most abominable class ever engendered by Power to legitimize its crimes and wash its hands of unpleasantness: prepare yourselves to live your entire lives on the alert. Prepare yourselves to meet the long arm of revolutionary justice.

As for myself, I fear nothing from you.

I knew and know the consequences of my decisions and the path I chose to follow.

I am not alone on that path.

Many people are now rejecting your civilization and your system, devising their conspiratorial plans for future attacks, just like others did a long time before me. I'm not the least bit concerned about the basis for your charges, nor am I concerned about the sentence you're going to inflict on me. Revolutionaries don't worry or care about such things. As for

the matter of which Conspiracy of Cells of Fire actions I took part in and which I didn't, you'll never learn that from me.

Comrades, facing us is the obligation to cultivate the terrain and create the preconditions that will bring us to a situation in which we won't retreat or stray from the path, because we won't be able to.

And may the word
"vengeance" be written
everywhere, because it is
vengeance that we will
take for our brothers and
sisters—for the captivity
and torture they have
suffered, for all the
murders committed by
Power.

And may the flame that
burns inside us burn
everything around us.

*We will not be at peace
until our blades are
dulled and drenched in
the blood of our enemies,
and the squares are filled
with piles of their heads.*

NOT A SINGLE STEP BACK.

WAR UNTIL THE END.

REVOLUTION FIRST AND FOREVER.

LONG LIVE THE INFORMAL ANARCHIST FEDERATION.

LONG LIVE THE INTERNATIONAL REVOLUTIONARY FRONT.

LONG LIVE THE REVOLUTIONARY ORGANIZATION - CONSPIRACY OF CELLS OF FIRE

The warmest of greetings to all who-
wherever you are, in whatever corner
of the world—make the revolutionary
cause your most important priority,
whether inside or outside prison.

From behind bars, I raise my fist as a
pledge of struggle.

Panayiotis Argyrou

Proud member of the Revolutionary
Organization - Conspiracy of Cells of Fire



CELLS OF FIRE ARE OUR SOULS

Every revolutionary human is a cell of fire. A special individuality that fights for its freedom.

In a world where alienated social relations dominate, every idea and action that aims at the overthrowing of the economic-political system and the social restructure, shows the path of resistance and counter-attack.

Lets collectivize our desires for a world without social and economic inequality.

For a world that will be based on solidarity and cooperation and not on competition and authority relations and structures.

Lets take our lives in our own hands.

The social revolution is possible.

**THE REVOLUTIONARY STRUGGLE
CONTINUES...**

Freedom to all political prisoners

Anarchist Steki UTOPIA A.D.
Utopia-ad.org mail: utopia_ad@riseup.net

Translated by bourboras/actforfreedomnow!



Political statement of Panayiotis Masouras

From the special court martial of
Korydallos prisons

21/6 (Athens-Greece)

To start, I want to make it clear to everyone that today I stand in the dock as a political enemy of the regime in captivity and not as a criminal. Crime is a privilege of those who break the law legally. Given this situation therefore, I declare that I do not intend to plea.

I do not plea because a fighter, when confronted with the judicial mechanism, in no way could present an apologetic character. The term 'plea' carries the meaning of repentance. I do not regret the fact that I am a revolutionary. Making therefore a well-aimed, but also politically correct replacement of the term 'plea' I will use that of a political statement.

To begin, I will say a few words about the stance I kept during the trial [the so-called 'Halandri' trial]. Making therefore a small retrospection of the recent past in the context of this political trial, we will realize that the measures that had been taken in order to carry out this procedure were nothing more than an effort to isolate the political prisoners, and also a clear message of polemics to the value of bidirectional solidarity.

The powers attempted to overwhelm their anti-regime enemies. They tried to crush us morally, politically, substantially. This plan had to be blocked. Whether they accomplished it, under

what conditions and with which terms is something that remains to be judged, using political education and consciousness as a tool. The result of the move is known, and the conclusions belong also to those who watched it. For someone to claim that your strategy is based on repression and fear is certainly a point of view which however still floats as a cork on the surface of revolutionary conscience. What I realized is that beyond fear and repression there is also choice.

If we take a closer look and attempt a short retrospection of the history of the subversive movement in the Western countries during the period of the '60s - '80s, we will realize that the strategy that you have applied in your court martial does not really comprise some type of innovation in the sector of repressive policy.

Therefore today we experience conditions familiar to those in post-war Italy, federal Germany, post-Franco Spain, France, Greece - where anything taking place before 1974* was called resistance while later renamed terrorism. Then, the anti-regime enemies that were persecuted for participation in armed revolutionary organizations, but also for a wider range of subversive practices, experienced and suffered identical regimes of isolation and repression. Thus, these were the times where we would find the registering and retaining of the ID cards of those who wished to attend political trials. It was then that occasionally the presence of someone in a court room was used as evidence of guilt, activating laws of emergency and

leading to prosecutions taking the form of a pogrom. It was then that judges indiscriminately removed the public and occasionally the accused from the court-rooms. It was then that the *Carabinieri* (Italian military police), the units of B.K.A. (German Federal Police) and the *Guardia Civil* (Spanish Civil Guard), flooded the perimeter of the court rooms armed to the teeth and were present in the detention rooms where the accused (whenever and if they had a possibility) communicated with their advocates and those close to them. It was these times where, as evident from the presentation of the proceedings, trials were carried out without spectators, lawyers or even the accused. It is then we will also come across trials and sentences in absence. Then, as well as now, the conclusions remain the same. Such trials have a predicted result, since the judicial power - acting for superior political figures, serving the interests of international and national capital but also the internal condition of legal order and safety - factually shows that the judicial body as an extension of the protection of the economic and political elite simply holds the role of a decorative puppet. Such court sessions therefore, simply constitute a public ratification of a political decision which has been taken beforehand. A sentence already cut to measure.

Within this condition therefore some of us attempted to build a barricade of refusal and negation in practice against the policy of isolation and marginalisation. We placed our word and our practice, against the positions of the judicial mechanism and not only. To the well-sharpened razor of blackmail we chose not to turn the other cheek but to also answer with a razor. It is a practice that leaves, I think, an important but also essential legacy in the history of the revolutionary community, a legacy which, as it is a common one, is placed for evaluation, is exposed to criticism, is susceptible to self-criticism and why not, enrichment and development. I hope this action of struggle contributed in its way in an attempted recording of history with another language, that of refusal, with another stance, that of dispute in practice. Maybe there was no way we could win, maybe defeat was a given from the start as has been mentioned in a publicized opinion. I will answer with the words of a **Red Brigade** member who said that such perceptions belong to those who believe in the weeping Virgin Mary. To look again therefore at history with

these terms as irreversible and acceptable, meaning that we accept them in their totality preventing at the same time the transmission of new political positions, perceptions and practices.

Continuing therefore, I must admit that the expiry of the 18month pre-trial detention period and consequently my release hit me quick. So, with the new facts that dictate my presence in this room I must clarify certain things. Attending therefore free, under conditions, this court-room, I do not want to give you the impression that I am here to caress your ears with words of repent and tearful evasions and explanations. It would be a wrong estimation on your side to think that today I came up to the dock in order to rectify or to claim lenience or humanitarian sympathy. What I want to claim from my political stance is the creation of a new proposal, a new perception, an answer which will create spaces of anti-authority independently of whether they are inside or outside the prison walls, contributing thus to highlighting the necessity for the uncompromising waging of the subversive struggle. I also honor therefore, the daring and unselfishness that characterizes the comrades who are right now in prison and who deny to present themselves in front of you, thus spitting with political sobriety and courage your blackmail back in your faces. Because the propagation of the word and practice of a revolutionary conscience could never be exhausted solely in a court-room.

You deny therefore, admitting that we, although surely not all, are political enemies of the regime in captivity or are inside a special hostage regime. You deny judging us as political opponents even though you judge with anti-terrorist laws that persecute political "crimes". You judge us in a court martial that resembles more of a pigsty than a court room, from the asphyxiating presence of those acting for the legislative and judicial power. I am therefore guilty before your verdict is heard. Guilty because I am not peaceful, because I am not a slave, because I did not bow my head, because I do not accept social segregation, because I am a person and as a person I also have dignity. Guilty because I carry another proposal for life, another thirst for a different discovery.

You deny the political motives and criteria, attempting to entrench an alternative proposal, a political proposal, which if became acceptable as such, then your own political system would come to the final form of self-refutation, accepting that your democracy is not perfect in regards to culture, relationships, political education. Therefore, if you recognized our

position, the absolute knowledge and truth of your neo-liberal policy would collapse. Here are defendants that do not accept their role as such, but as the accuser. People that do not accept the dialogue between revolution and counter-revolution. Your values, your ideals as guardians of social peace and legal order are not respected by the anarchists. I refuse to give any explanation to you, I take a position of rupture, so that between us the rudimentary channel of communication can be closed. You, therefore from the position you have, are in the advantage to practice permanent criticism and to produce dispute. In 1929 communist Rakoczy asked his judges: *Who are you? What do you represent? What is the historical reason of your existence?* If I attempted today a posthumous dialogue, I would say that you are a gang of self-appointed executioners who function as a wall of protection for the political and economical elite, that you represent and guarantee, always guarding the sick norms of capitalism in the lives of people, as you represent also the sold-out consciences of subjugated and weak-minded social beings. That the historical reason of your existence is no other than for burying revolutionaries in cement and steel, to drown in the spirit of terror and repression any anti-conventional, subversive social outburst, massacring every breath that is not synchronized with the majorities social death rattle.

If we turn back the clock we will see the standard tactic of extermination and isolation of political prisoners on an international level. Imprisonments, executions, attacks on revolutionaries, on the structures of subversion and the hotbeds of resistance around the world are basic conditions for the existence of capitalist countries. The aim is to crush the global front of the revolution that works continuously for subversion. The policy of isolation and the internationalization of capitalist repression are prompted with all means. With the inflexible line of imperialistic sovereignty, with the international coordination of military units, the upgrade of power in the secret services of the police, from the technocratic education, from the brainwash via the media, religion, family, from the amputation of the conscience in school cells, the blackmail of wage slavery, the mass imprisonments and prosecutions of people in struggle. When someone speaks of exterminating conditions of imprisonment and murders of revolutionaries, the night of death in Stuttgart in the high security prisons of

Stammheim comes to mind, when fighters of the **Red Army Faction (R.A.F)** were found shot, stabbed and hanging in their cells. Stammheim therefore is not only in **Germany**. Stammheims unfold everywhere in the world. From **Turkey** with their **F-type cells** where the political prisoners dropped dead one after the other during their transfers and where in the revolts and in the struggles that they carried out in order to abolish this prison regime, 122 of them were murdered. From the **FIES** regime in **Spain** where it is indicative that certain cement graves such as El Dueso, Okania 1, Puerto de Santa Maria and Erera de La Mancha were called by the prisoners - nests of torture, madness and extermination. From the prisons of isolation in Voghera, Rebibbia and the exile island for the **Red Brigades** in Asinara, **Italy**, was indicative of the conditions of hospitality that were saved for political prisoners. And from there to **Germany** where some hellholes such as Ossendorf in Cologne and the prisoners of Hamburg were left at the mercy of psychiatric researchers under the name **SFB 115 (Special Field of Research)** under the monitoring of the main torturer psychiatrist **Gian Kros** and with the financing of the **USA**. From there to the special prisons in **France** to the **H blocks** for the **IRA** and for the **INLA** in **England**, to the **underground dungeons** of **Latin America**. And travelling again back to **Greece** we will meet the **white cells** where they hold the **Revolutionary Organisation - 17 November** and the special regime of imprisonment and isolation of the political prisoners.

In order for revolutionaries to not forget their position, they should never forget the continuous, relentless and first of all, just war. They answer blackmail with determination, action, integrity. They answer persecution and imprisonment with a grin and with a heart made of ice that holds thousands of promises, proposals for life and struggle. They answer repression, assimilation, alienated life, the charging of capitalism with struggle; Tough, continuous, subversive struggle.

It would be cheap of me to follow the false dilemma of innocence or guilt. Even though you know that you do not have any evidence against me. I am therefore as guilty as the practice of revolutionary dispute is in the eyes of the subversive movement and those in struggle. What you are missing is that by imprisoning and executing the revolutionaries, you cannot imprison and execute the revolution itself. This constitutes one of the convenient delusions of your mechanisms of power and your perceptions. You do not comprehend that even though you have buried

us alive, you forgot to steal the sky, which awaits our own storming. You believed that by sending armed **EKAM** (Special Forces) to smash our heads with their gun-stocks and scatter us to prisons, that you would manage to take from us the most precious things we have, the faith in ideas, values, the struggle. With surplus naivety you believed that our knees would love the floors of cells, corridors, isolation cells and the courtyards of every prison. Now, two years later I present to you the results. You are not holding as a flag my political and moral defeat, only a pile of papers that is unable to imprison my soul.

I am not here to appear likeable in the eyes of any judge or public prosecutor. I am here as a political subject whose conscience compels him to give his point of view for the order of things. This is why I stand uncompromising.

What is of greater importance today is our integrity as people in struggle, rather than the result. It is the boldness and pride that are tested daily in the various types of galleys of this totalitarian regime; whether these are called prisons, work spaces, conventions; dead ideologies, false dilemmas.

The possibility therefore of being sentenced because I am not watching my language is not enough to deter me from standing proudly for my quality as a person. I don't make discounts in my thought and my speech even though I know that I could be tried informally with *law 509* from 1947. The only difference is that I am not propagating communism but anarchy.

For some people, the struggle is like a precious flower but in order for someone to acquire it they must walk and stand straight on the edge of the cliff; for those who have walked on the edge or for those who approached it, the establishment reserves a unique scale of confrontation. All those who fight or those who are ready to fight, already know or will realize along the way that the State chases its enemies like a rabid dog. There can be no delusions on this.

It wouldn't be a mistake for someone to admit that in periods of elation of the radical-subversive struggle, authority answers with a combination of slandering and repression of those who resist. In this deterministic frame, prison is and should be considered as an extremely likely outcome.

The current Greek experience has confirmed it in the most defining way. The

regime today, more than ever, is determined on annihilating the internal enemy. Dozens of imprisonments of fighters with non-existent evidence, *[fabricated]* D.N.A. samples, fingerprints in houses or portable objects, penalization of friendly and comrade relations, many comrades in illegality (a peculiar hostage regime). The terror-laws are always being upgraded in order to target anyone, they create a climate so that they can exterminate those in struggle and intimidate anyone who can potentially stand against the aims of the regime disturbing thus the order and social peace. Thus everyone who attacks the existent is called upon to contemplate on all they have to face, and also their likely captivity in the modern dungeons of democracy.

Maybe some indeed believed or even continue to believe, that throwing us in the dungeons will make us regret that we want a different society. A world without states, exploitation and violence. Maybe they think that their correctional policy, that is staffed by the disciplinary extension that is called a screw, is capable of making the valor of a person in struggle to recede by locking us up in the disciplinary cells.

According to the regime, the prisons are presented as the institution that is called to re-establish and reform the social, the cancer that constitutes their interior.

The disciplinary and repressive structures of the modern crematoriums, seek to isolate the individual from any social continuation; mental, intellectual, physical, psychological isolation. It is this space that maintains and externalizes the misprint of human kind. And we revolutionaries by being there live in a mausoleum, in a world of the dead and the existentially alienated. This is the morbid micrograph of your modern totalitarian regimes. It is this micrograph that reflects with clarity the cannibalism of capitalism in its supreme, condensed form. It is in this microcosm that the human existence understands easier the quality of the mass viewpoints of the society in which it is integrated. Snitching, selfishness, the plague of drugs, the conventions of petty bourgeois logic, enslavement, and also the economic, intellectual and political wretchedness, are nothing more than the face of society itself, where alienation and exploitation carve its cheeks with a razor, reminding us that the ethical cancer that it carries, should be destroyed. This is the picture that is promoted by your systemic norms and

is realized by your so-called correctional policy, which basically aims to capture the struggle of people against authority.

Prisons however do not only exist behind tall walls and dead areas. They are installed in the institution of family, in education, in interpersonal relationships, in the army, in the flashy but always fake smiles that the people around you give you. Prisons are installed in religion, in resignation, in passive acceptance. All these social clusters of the disciplinary mechanism represents our stolen lives, the lack of freedom, oppression and the exploitation that each person suffers.

Prisons are not only at distant locations but live and exist inside us.

Therefore I, an outlaw of the regime, am judged today by those *par excellence* legally illegal and the modern collaborators

The reason I am here today is a result of the logic of the regime. Therefore the political spectrum takes an autistic approach, holding to the idea that the democratic regime is the ideal highest point of a civilization and that this could never be disputed. The regime is under illusions that it can possess the monopoly of violence in the society of people. When therefore some come to bring them down to earth in the field of reality with the theory and action of refusal, the state attempts to repress and assimilate them. That I did not hide my ideas under the rug of incarceration is surely something that you do not like.

Even if in the beginning they threw me in prison because of political pressures and intentions, it was a given after that that if I took the role of the good prisoner and collaborative arrestee, the probabilities of me being out in society earlier once again would obviously be better. You did not achieve my political defeat. Your repressive structures turn to rubble when they attempt to assimilate revolutionaries.

The position of a revolutionary from within prison should be considered an additional launch pad for attack. According to the above therefore, I published a number of political letters, overlooking the fact that I would worsen my position, since the non-existence of evidence incriminating me is clear to me, and I was indifferent to the consequences, because I owed it to the comrades and to the struggle to hold high the flag of the tenacious political position, even in these conditions. I considered and I consider therefore that my means of escape from a captivity that is characterized by venge-

ance and non-existence of proof is not the logic of hiding my political positions in order to get a more lenient treatment. On the contrary, my position is next to those with whom we share the same intense concerns and reflections, next to every insurrectional individuality that knows to dare.

I will not allow them to present me as a victim of the DAEEB (*Directorate of Special Crimes of Violence*). And I do not allow it because a revolutionary could never be a victim. Because a fighter is always a prospective winner.

If someone today is looking for victims, they should look at the alienated social cluster that is a prisoner in its majority of the petty bourgeois conventions that the establishment produces, but also of those who have raised submission and fear to be their moral code. I could invoke my innocence and thus give a fake essence to the direction of my political statement. I will not tiptoe on such false dilemmas.

Innocence and guilt, given the fluidity that characterizes them as meanings, when they are divided between two worlds, are primarily variables.

Surely therefore there is no room for delusions that this special court room constitutes the judicial firing squad against free people.

The regime and petty bourgeois calls in the form of a Gospel reach our ears in their thousands. Look after yourself, defend your money, love your god, fall for your homeland, work, consume, live just like another number and die.

I do not fight for and I do not love any of the above. I do not behave as a number but as a sum of my choices. Here lays the crucial difference between us.

I am not here today in order to prove my "innocence", but for the judicial and anti-terrorist mechanism to prove my "guilt".

It is not difficult for one to see that your "democratic" regime does not pale in front of the past and present of the totalitarian regimes around the world. Whoever does not compromise and is not assimilated, is repressed and exterminated.

For you therefore I should become an active citizen, who via his vote will select his next oppressor. A good

christian who will pay his faith, with his coins in the box of your god. A proud Greek that will be enlisted and if needed will fall heroically for the homeland vindicating thus your economic and national interests.

Because therefore I do not have an oppressor on my back, neither a god and a homeland, because I did not walk with the dominant social morals, I was not subjugated and I did not bend, I am the perfect model that you call a terrorist. If my values and principles do require a cracking down on, with pride I declare myself a "terrorist" overlooking whatever cost.

If you are waiting therefore for me to make a statement of sincere repentance because I live with dignity, you must have the patience of Sisyphus, because I do not regret my ideas. I will not allow the propaganda of the regime and the cannibalism of the media to continue classifying us as full-time criminals. I won't allow those who legally commit crimes against the population to think that they have the right to try us, judge us and ask us to apologize.

If someone can judge us this is only the memory of comrades in the event that we do not stand to the height of the occasion and worthy of the expectations and requirements of the struggle. If someone can judge us, this is ourselves. We on our side, if we continue with courage to live against our era, the moment of total subversion will appear in front of us.

If some-one should be held accountable, these are the same people that staff the authoritarian mechanism of this totalitarian regime. The revolutionaries are the only ones that will not apologize today.

In conclusion, I face my enemy with courage and sobriety. Looking at you I recognize the executioners of freedom, the persecutors of the negators of capitalism and authority, the torturers of dignity and the inquisitors of revolutionary conscience and the prospect of a post-revolutionary free society. Looking at you I become an accuser and I judge you guilty of the utmost treason against all people who are free and in struggle.

Long live the Revolution. Long live the Radical - Subversive struggle.

Panagiotis Masouras

Athens: Prisoners' mutiny in Korydallos men's prisons in solidarity with two members of the R.O. CCF

On Tuesday, September 13th, **275 inmates** in the 1st wing of Korydallos men's prisons refused to enter the prison cells in solidarity with two imprisoned members of the **anarchist revolutionary organization Conspiracy of Cells of Fire**, namely **Gerasimos Tsakalos** and **Panagiotis Argyrou** who were transferred to Domokos prisons yesterday, September 12th.

Both refused to comply with the psychological torture of forcible full body search, and were attacked by warden Christos Kiliaris and a group of the prison guards' staff. The two political prisoners resisted the jailers' blatant attack and threats, demonstrating that not all inmates remain apathetic to prison humiliating procedures and authorities.

The communiqué is co-signed by a total of **275 inmates** who decided to remain outside the prison cells for three hours during midday. They dedicate their action to **Gerasimos Tsakalos, Panagiotis Argyrou** and all prisoners that struggle for their dignity and have suffered tortures.

**NEITHER CRIMINAL NOR
POLITICAL PRISONERS**

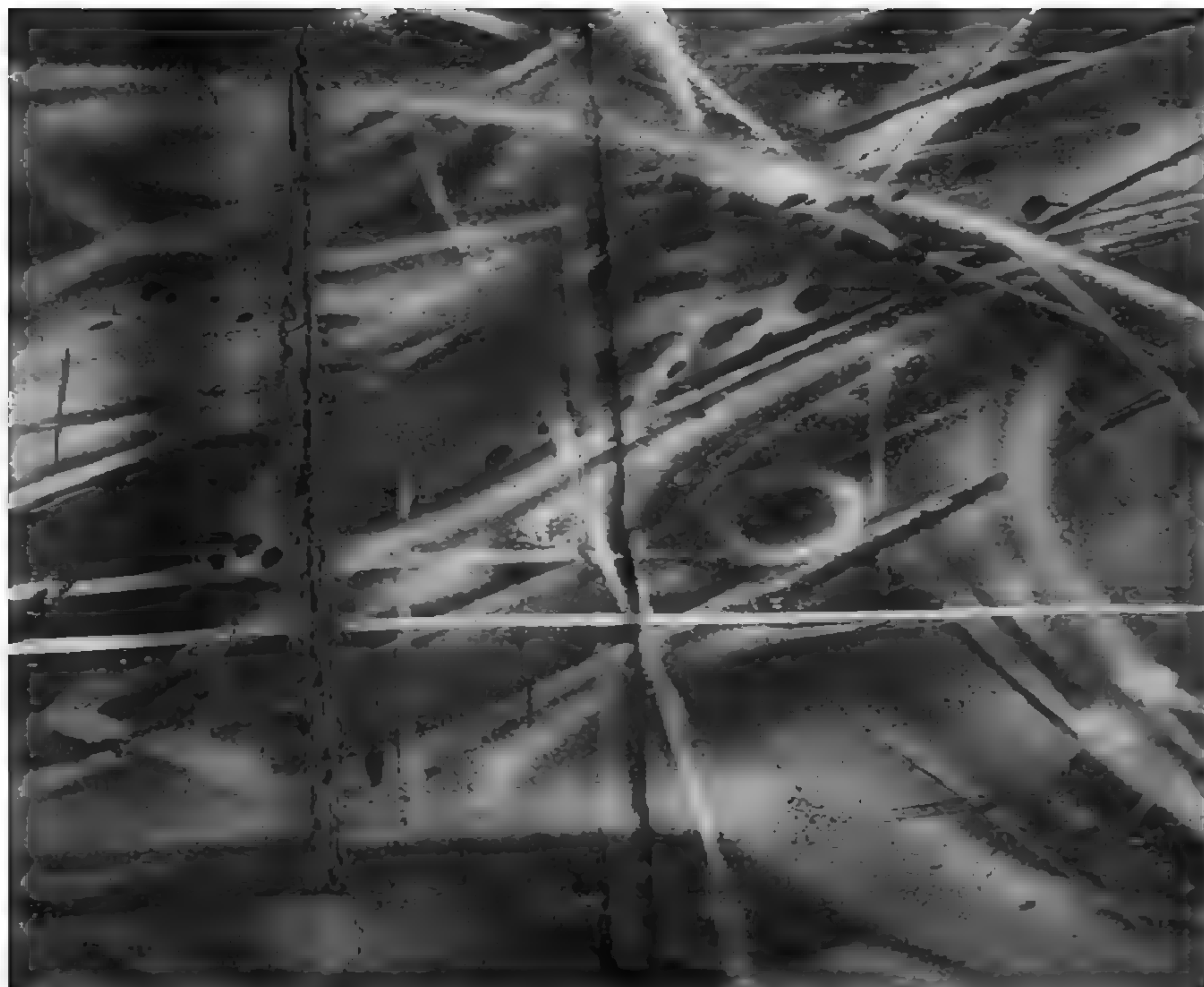
SET FIRE TO ALL PRISONS

From : contrainfo.espiv.net

After the end of his political statement, the chairman of the court addressed P. Masouras asking him if he intends to answer the questions of the court, receiving the answer: *"I clarified from the beginning that I am making a political statement and I am not apologizing, therefore obviously there is no room for conversation between us."*

(* Date of the so-called end of the Greek military dictatorship.)





DO NOT SAY THAT WE ARE FEW

To our sisters and brothers of FAI / International Revolutionary Front, a contribution to discussing communication, organization and armed struggle at the dawn of a new era.

*Do not say that we are few
And that the challenge is too big for us
Would you say that two or three patches of clouds
Are little thing in a corner of a summer sky?
In a moment they spread everywhere...
Lightening then flashes, thunders crashes
And rain falls all over.
Do not say that we are few
Just say that we are.
Lee Kwang Su*

By this piece of writing we, the comrades of 'FAI / Artisans Cooperative of Fire And Similar (occasionally spectacular) / International Revolutionary Front' and of 'FAI / 20th July Brigade / International Revolutionary Front' claim the parcel bombs of March 2011, which caused lieutenant Alessandro Albamonte of Folgore [division of the Italian army] to be seriously injured; the parcel bomb that slightly injured two employees of Swissnuclear; and the parcel bomb sent to the Koridallios prison [in Athens, Greece], in solidarity with our sisters and brothers of the Conspiracy of Cells of Fire / FAI / International Revolutionary Front. This piece of writing comes after a meeting called by the

comrades of 'FAI / Sisters in Arms of the Mauricio Morales Nucleus / International Revolutionary Front'.

Recently, in the major cities overlooking the coasts of the Mediterranean sea, the streets are animated by more and more passionate protests and demos by the oppressed who are no longer keen to suffer the oppression of dominion: from Greece to Tunisia, from Spain to Libya, the fuse continues to burn. We met in one of these streets and decided to deepen the debate on what is going on in the environment of insurrectionist anarchism. A dissenting voice was heard in the general optimism of the comrades who see diverse and new hotbeds of struggle emerging in a vital international and informal context. The voice was that of a comrade of the 'Sisters in Arms of the Mauricio Morales Nucleus' who pointed out in anger how the communiqués claiming the above mentioned actions had been censored. They were 12 claims addressed by ordinary post to various realities of the anarchist movement in Italian language. None of them was published, so a vital communication for the international growth of the informal debate was impeded. Today we know that this censorship is just the desperate reaction of an old anarchism infected with the bureaucracy of meetings and with the obsession of the struggle in society, which partial struggles have transformed into stupidity.

A new insurrectionalism is being born from the ashes of the old and glorious individualist anarchism. As our sisters had written in their claim that never arrived: 'for the first time in history an informal organization, a federation of informal groups on a worldly level, becomes flesh by bleeding and drawing blood'. The informal organization is no longer abstract fantasy, a soliloquy in the mouth of a bunch of comrades more or less cultivated, more or less sincere. In these last years, in different parts of the world the new nihilists stirred worries to the States and fear and hostility to the official part of the anarchist movement. The new anarchism will make its strength out of destructive imagination, and it will reinforce its coherence in action.

Many things have happened since we launched the proposal for an 'Informal Anarchist Federation'. Today, thanks to the sisters and brothers of the 'Conspiracy of Cells of Fire', who have re-launched it, the 'FAI / International Revolutionary Front', the 'FAI / Global Network', the 'International Network of Action and Solidarity', the 'Informal Anarchist Federation - Global Network' has become reality with their one thousand names. A reality that needs to grow up especially now through the instrument of informal organization on a worldly level and thanks to a federation of action groups. Dozens and dozens of cells, nuclei, movements, individual comrades, united by a clear and strong horizontal and widespread pact of mutual aid, wage war on the existent in a chaotic and destructive way.

In Greece:

- Conspiracy of Cells of Fire / FAI / International Revolutionary Front
- International Revolutionary Front / Conspiracy of Cells of Fire / Revolutionary Groups for the Spreading of Terror - Nucleus of vandals.
- International Revolutionary Front / Terrorist Complicity Warriors of the Abyss Severino Di Giovanni Commando
- International Revolutionary Front / Deviant Behaviours for the Spreading of Revolutionary Terrorism / Cell of Anarchist Action
- Cell of Revolutionary Solidarity - FAI
- Anarchist Revolutionary Front / Deviant Behaviours for the Spreading of Revolutionary Terrorism / Cell of Reflective Attack
- FAI / Cell of Aggressive Conscience
- International Revolutionary Front / Conspiracy of Cells of Fire / Revolutionary Groups for the Spreading of Terror / Cell Abnormal - Heretics

In Indonesia:

- FAI Informal Anarchist Federation, Indonesia Section

In Mexico:

The two souls of Mexican insurrectionism (ALF -

ELF) and the Autonomous Cells for immediate Revolution - Praxedis G: Guerriero

- Informal Anarchist Federation / Acrata
- Earth Liberation Front (ELF) / International Network of Action and Solidarity - Anti-Civilization Informal Group
- Earth Liberation Front (ELF) / Informal Anarchist Federation - International Network
- Insurrectional Cell Sole-Baleno of the Autonomous Cells for immediate Revolution - Praxedis G.Guerriero / FAI
- Commando of Free, Dangerous, Wild and Incendiary Individuals for the Black Plague / FAI / International Network
- Luddites Against the Domestication of Wild Nature / FAI / International Network
- Eco-Anarchist Cell for the Direct Attack / FAI / International Network
- Revolutionary Action Brigade for Propaganda by the Deed and Armed Action - Simon Radowsky / FAI / International Network

In Chile:

- International Revolutionary Front / International Revolutionary Front / Insurrectional Commando Aracely Romo
- Commando 8th of December International Cordination FAI

In Russia:

- ELF Russia Informal Anarchist Federation (FAI) / International Network of Action and Solidarity / International Revolutionary Front

In Peru:

- Circle of Iconoclastic Action / FAI

In the Netherlands:

- Conspiracy of Cells of Fire - Dutch Cell

In England:

- International Informal Anarchist Federation / FAI

In Italy:

- FAI / Artisans Cooperative of Fire and Similar (occasionally spectacular) / International Revolutionary Front
- FAI / 20th July Brigade / International Revolutionary Front
- FAI / Sisters in Arms of the Mauricio Morales Nucleus / International Revolutionary Front
- FAI / Revolutionary Cell Lambros Foundas
- FAI / International Solidarity
- FAI / Animal Revolt
- FAI / Revolutionary Nucleus Horst Fantazzini
- FAI / Cells Against Capita Prison and its Jailers and its Cells
- FAI / Armed Cells for International Solidarity
- FAI / Anonymous Terrible Revolt (RAT)
- FAI / Metropolitan Cells
- FAI / Narodnaja Vojla

It's 10 years now that we have been trying with

perseverance to make this organisational project concrete, although within our limits. Of course our growth will not be linear and progressive, there will be ups and downs, long and short periods when everything will be silent and then it will start again stronger than ever in some country we wouldn't imagine. Through their will and strength, each group and individual will give their contribution to action and communication by helping all the others to fix more precise targets.

Repression has already struck hard in Greece. Our sisters and brothers of the '**Cells of Fire**' continue to struggle from within the walls of prison and to contribute to this organisational assessment through their writing, in an excellent way. We are one single thing without knowing one another, in our diversities we are the hand that will break the chains. At first revolutionary solidarity will bond us through what some anarchists stupidly define 'fictitious movement', as they can't understand it is exactly in solidarity that any revolutionary project defines itself.

In the course of our history, we of the Italian FAI have always acted without the mediation of 'social' struggles, such as those against **FIES** [*extreme isolation units in Spanish prisons, used to cage anarchist prisoners and other 'uncontrollables'*] or against **CIE** [*immigration detention centres*], and we have never put ourselves in an above-to below demagogic position. We have always acted as individuals without wanting to indoctrinate anybody. We destroy what destroys us, and what doesn't kill us strengthens us.

The only limits we put to our action are of ethical nature. We have made a choice with our action in this world of included and excluded. We are not interested in a society divided in classes, we don't want any dictatorship of a class over another, we want anarchy! Millions of microcosms where each individual can experiment themselves freely. Something very similar to what we experiment through action every day by elaborating the best way of organizing ourselves without renouncing our individual freedom. It is exciting to grow in this organisational experience along with sisters and brothers we've never seen and probably will never see. It is exciting that individuals who don't know one another come to the same conclusions in a given moment in history.

We don't know how the FAI / International Revolutionary Front will evolve, possibilities are enormous and cannot be foreseen. It could extinguish all of a sudden or grow exponentially. Our growth will be mainly qualitative, a growth deriving exactly from the unimaginable potentialities of the informal organization. It will take long before the FAI / International Revolutionary Front gives the best of itself, before

the informal organization creates real problems to the status quo. The anarchist war of resistance started more than a century ago. With its glorious moments: the Paris Commune, the epoch of the propaganda by the deeds, the epoch of the big revolutions; and with its less glorious moments: unionism, non-violence, libertarian municipalism, everything we call compromise.

Our trajectory will be long and characterized by a continuous communication through action. Communication is the cornerstone of all our informal structure but it is also its weak point. Until a year ago our communiqués & actions could be read in the front pages of all major Italian newspapers, this helped us to communicate. Today power realizes the danger of this communication (it was inevitable) and it censors not the action but the communiqué, the message. We decided to make recourse to electronic mail in order to quicken the spreading of this piece of writing and to reach as many realities of the anarchist movement as possible. Our choice is also due to the scarcity of publications in the Italian language that are willing to give space to what is new happening in the anarchist movement on an international level. We think an action must be claimed and explained in order for it to be replicated. Otherwise power would pollute it and distort its meaning by making it sterile: we know this very well as we have experienced it many times. A destructive action remains a very beautiful thing anyway, even if it is not claimed. And one can do it even only for the simple pleasure to do it. It's always good to do something right. But for us this is not enough, we want this system to collapse. The more an action is reproducible, the bigger its real destructive potentiality; the more the rebels understand that concrete resistance exists the more they will be pushed into action. In the past and still today someone of us happened to individually take part to unclaimed actions along with comrades who obviously didn't belong to FAI / International Revolutionary Front. In so doing we provided technical data that could save the very precious life of the comrades and sometimes we also learned new techniques.

We of the Italian FAI continue to run all the roads that can lead to the revolutionary path. Clashes in piazzas, popular struggles, more circumscribed projects of radical struggle... all contribute to enhancing our practices of attack. It is ten years we have been acting undisturbed. Power strikes everywhere with more and more unbelievable repressive operations, but none of us has been hit so far. We are really sorry for the comrades who are being arrested and investigated, but it is better that the real culprits stay free so that they can strike over and over again. Perhaps some of us will fall but new groups will come out. In that case we hope we will be able to act like the sisters and

brothers of the 'Cells of Fire', who continue with courage and coherence their struggle inside the walls of a prison, which will blow up one day, we are sure.

Critique must be active and alive. Critique and self-critique must save us from being self-referential as this would surely lead us to the fictitious, going nowhere.

As we said in the past, it is better that affinity groups don't know one another so as to fight repression more effectively. But sometimes we happen to recognize comrades of us in the movement, which bring about risks but also immediate perspectives, such as gaining more technical abilities, more chances to get hold of weapons and explosives, more chances to support comrades compelled to live as clandestine. We read **'The Sun Will Rise Again'** by the **'Conspiracy of Cells of Fire'** very carefully, and we came to the conclusion that the three key points of the informal agreement of the second generation of the 'cells of fire' can become the key points of the **'FAI / International Revolutionary Front'**. These three points mirror our main characteristics.

The first: destructive direct action as an indispensable and essential element. Such action can take the form of throwing a molotov as well as committing murder, without any hierarchy of importance, each group or individual will decide as they best like, in the respect for their own revolutionary ethics, which will certainly always exclude hitting at random. In our view, this point will have to give rise to a new nihilist and anarchist guerilla, thousands and thousands of fires against capital everywhere.

The second very important point is that never are we to become spokespersons or representatives of anybody. We represent ourselves only, women and men in a perennial struggle against the existent, political power, technological power, the power of capital risking to erase life on this planet. We obviously have no hope in any social class imposing its 'dictatorship' over another class, which always ends up with the dictatorship of the 'representatives' of that given class. We express no solidarity towards those who are subdued, who are exploited but who don't move a finger so that they also contribute to our oppression. What characterizes us most is the refusal of proxies and of 'representation'. Our revolt is individual and it is this that makes our anarchism revolutionary and nihilist through the organisational instrument of the informal organization.

The third point: international revolutionary solidarity. The comrades who join this informal agreement will have to launch campaigns of

struggle, which will be taken over by other groups of the 'FAI / International Revolutionary Front', according to their methods and timing. Three simple and direct points, which in our view mark a step forward in our informal organization, by widening the founding FAI document **'Who we are: open letter to the anti-authoritarian and anarchist movement'** in its 'anti-social' and 'nihilist' vision.

Everything concerning the 'FAI / International Revolutionary Front' is in chaotic and constant evolution, starting from its many names and definitions. This is just the beginning, the 'Conspiracy of Cells of Fire' is the motor of this explosion of revolutionary vitality. It is the propulsive motor of an informal federation, which is growing and which has already surpassed the borders of nations, which we anarchists wish to abolish. Any organisational piece of writing, analysis and critique that come out of the FAI / International Revolutionary Front will never be the definite one. Our informal federation is in constant evolution. The comrades of the International Revolutionary Front scattered in the world already contribute to the analysis and growth of this project by setting fire here and there. Our imprisoned sisters and brothers are our biggest strength, their analysis opens our eyes, our anger and hatred for their arrest give us strength. After all, our Informal Federation is a constant and never-ending organisational assessment not in preparation of a far away world revolution, which we don't know when and if will happen, but with a view to the quality of our existence itself, which today, here and now, fully realizes itself in the armed struggle against power.

We of the Italian FAI propose the sign of the 'Conspiracy of Cells of Fire' as a flag of this struggle, the 5 arrows of different length and aiming at different directions hitting at power united. This indicates the myriad of groups and individuals of the FAI / International Revolutionary Front who hit without respite with various grades of intensity but united by a pact of mutual aid. The arrows are topped with a black star with an A inside, the symbol of our anarchism; and above the star the name of the group of the International Revolutionary Front claiming the action. We opted for this symbology because the history of the 'Conspiracy of Cells of Fire' has found its way into our rebellious hearts. All this, of course, if the Greek comrades agree.

In a period of world crisis on all levels, to create an informal anarchist structure means to stop waiting for events to happen and to go towards revolution.



In Arab countries regimes are collapsing to give space to other regimes, democratic ones this time. The world super-powers can easily influence the events, Europe is on the verge of collapse, we must not stay still or linked to old organisational schemes which have already given the worst of themselves in the past. To create an Informal Anarchist Federation means to bear actively on the struggles of the excluded all over the world, it means to bear actively on the struggle that nature undertakes every day against criminal human 'technology'. To bear directly on all this through concrete attacks widespread all over the territory. These attacks have never been missing but if they are united by an international informal network based on mutual support they become more visible and virulent, and their spreading and subversive potentiality are multiplied. As we have already said we don't believe we have the truth in our pocket, but we are convinced that in certain moments in history ideas impose themselves by themselves. Today the moment has come to give a concrete contribution, which perhaps will make the difference. Ours is a beautiful challenge, the most beautiful challenge a revolutionary anarchist can ever launch: to throw one's heart beyond the obstacles and see what happens.

We of the **FAI / Artisans Cooperative of Fire and Similar (occasionally spectacular) / International Revolutionary Front** and of the **FAI / 20th July Brigade / International Revolutionary Front** join the campaign of solidarity that the comrades of the **FAI / Sisters in Arms of the Mauricio Morales Nucleus** have started with the parcel bomb sent to the

Korydallos prison. Once a year we will hit in solidarity with our sisters and brothers of the Conspiracy of the Cells of Fire until they are free again. The dozens and dozens of years in prison they were sentenced to will turn into a tragic boomerang for the Greek State. Year after year the interests of this State will be hit in Italy, each time stronger than the previous time. We invite the other groups and individuals of the FAI / International Revolutionary Front scattered in the world to do the same.

LONG LIVE THE CONSPIRACY OF THE CELLS OF FIRE
LONG LIVE THE FAI / INTERNATIONAL REVOLUTIONARY FRONT

FAI / Artisans Cooperative of Fire and Similar (occasionally spectacular) / International Revolutionary Front

FAI / 20th July Brigade / International Revolutionary Front

The following text appeared on the walls of Berlin following a massive attack against the city infrastructure system. Part of the city railway system, electric circuits and telecommunication network have been heavily sabotaged through a fire which burned down over hundred cables, causing problems for a few days and bringing part of the city to a halt.

A group took responsibility for such attack undertaken against the participation of the German railway within the transport of nuclear waste and war, capitalist normality and immigrant's deportation.



MASS SABOTAGE IN BERLIN

On the reverberant sound of the rumble - About fast trains and stop signals

Monday morning of the 23rd of May in Berlin -

Ostkreuz: "Dear passengers, due to a cable fire some... ehm... inconveniences will happen!"

That is what it has just been announced through the loud speaker of the railway.

Actually something which is not really uncommon, since the S-Bahn does not shine out for its reliability during the last years. At least the customers already got used to the chaos. But the "inconveniences" on this morning mean that NOTHING goes back or ahead. A rail replacement transport can also not be offered since the cancellations are too many. The media outrage appears immense as during the day it becomes clear that this has been an act of sabotage.

As a matter of fact the dimension of the attack has been impressive. Indeed beside the fact that the train station of Ostkreuz has been targeted existentially in its function, it also met the Vodafone mobile communication network, some internet connections and electric circuits. So to say all things which many people see as milestones our modern times: mobility, communication and permanently-running energy.

These are guaranteed by different copper-electric lines which on this very day meant the world.

The workers, scholars and all the ones whose goal was to move from A to B waited hours for their trains. A small fire has been enough to bring down the daily grind's routine.

An attack not only against the German Railway (Deutsche Bahn) as a profiteer of war and nuclear energy, but also against the State, even a "terror attack on our society!", fulminates the tabloid press.

But which society feels attacked here?

Which kind of society is the one that is composed of individuals who finds themselves everyday in a competition with each other? In rivalry inside the working places and in the private sphere. A society builded on relationships of authority and unequalness and which prevents any possible coming together of such individuals through an advancing alienation? It is a society which produces included and excluded.

Decisive is here the usability of the single ones for the aims of Capital. Work and consume, keeping the mouth shut. The spectacle has a lot to offer, raging from the organisation of so-called "free-time" to alleged luxury, to finish with the illusion to participate actively in Politics of "Democracy".

Or the social misery of the shopping malls and reality shows in order to forget how this world drives us just like an I.C.E. [high velocity train] unstoppably against a wall.

We are continuously confronted with things which should render our environment more mobile, flexible and effective; but when one takes a closer look at it, it becomes clear how such flexibility carries the only aim to make us even more usable.

We are not supposed to become more valuable in relation to our own personality but valuable and usable for the big wheel of the transmission gear.

"Work or die!" is the motto which one has to listen to within all arrays of our lives.

No matter if you will not be able to go to work or school because of the cancellation of a train, this is practically the same as you would be sick, your bones would not be that fit anymore or if you would get a headache from the daily grind hectic pace. And we believe to know that among all these people who waited for their trains or had to think about another way of transport there have been some who began to smile inside.

No matter if because the boss is an idiot anyway and one does not have to stand him for just a morning or all day long, following such unforeseeable chaos or if one was able to fly temporarily away from the pressure to perform in school.

If one had been always just one among many who were waiting for the train, in order to pursue his/her day in different corners of Berlin, this morning the usual order has been broken.

The metropole as a center of rotation and pivotal point of the existent has been shaken in its foundation.

For sure, we felt happy as we were standing at the railway track and we gained full control of what we were able to do with this free day.



Sketches of the last few years anti-militarist praxis in Germany

This article has been written for the Italian anarchist monthly "Invece" ("Instead of") in April 2011, aiming to offer a view about some episodes - despite the vast nature of the theme - which happened during the last years which have contributed to the revival of the debate concerning the funeral march of the German military machine and not only. Episodes which are linked together through a red (and black) thread: that show that today like yesterday it remains possible to *be sand in the cogs of militarism*.

On how a repressive coup can be transformed into counter-attack...

In July 2007 three comrades have been arrested. Oliver, Axel and Florian are brutally stopped by police special forces units in Brandenburg/Havel, near Berlin, just after they left some incendiary devices under some trucks which belonged to the German army. Since a long time there had been an investigation mounting against them - and four other comrades, from which one is going to get arrested on the same day - conducted by the federal criminal police (BKA): all of them have been accused of membership within the **"Militant Group" (MG)**, a clandestine formation which had been active since 2001 mostly in Berlin and which has carried out a couple of dozen incendiary attacks against symbols of repression (courts and police) and capitalist exploitation (different kind of enterprises).

Comrades organised immediately some activities in solidarity with the arrested ones - ranging from the rally in front of the prison to direct actions - but many found

themselves within the classic dilemma of how to express solidarity towards some comrades who have been accused of membership of a group in which one does not identify with, but rather one feels an abyssal distance: indeed the MG has always distinguished itself by its clear communist/anti-imperialist character.

In order to face such a situation, some people had the idea to relaunch the theme of revolutionary solidarity and by making ours the action for which the comrades had been arrested for, rather than their alleged participation within this group. Therefore during the months to come the solidarity will be expressed by continually declaring a clear refusal of militarism in all its forms but above all *accentuating it in a practical way*.

That has been a feeling which had been already expressed through some speeches read during the first rally at the judiciary prison of Moabit (Berlin). A few days later a poster will appear underlining how "There are too many army vehicles - Freedom for Oliver, Florian and Axel - Towards the abolition of the anti-terror law". The poster offers a collage of different images of army vehicles of which some carry the writing "sabotaged" - a result of direct actions undertaken in Germany during the last few years.

In fact, as the poster reminds us, even in dark times of war and the extension of its logic into all the spheres of our lives, sabotage remains a *music which never stops playing*.

Just a few of its most cheering notes - February 2002, an army vehicle is burned in Glinde, in the province of Hamburg; **February 2003**, some army jeeps are torched by the MG close to Berlin; **March 2004**, at Bad Oldesloe, province of Hamburg, the offices of the company Hako go up in flames - this company participates in the production of the army vehicles called "Mungo" (employed in Afghanistan) - while at the same time several army vehicles meet the same destiny in Berlin; **January 2007**, the private cars of two managers of the company Thyssen-Krupp Marine System are given to the flames by "Revolutionary anti-militarist activists" in Hamburg. And so on...

...and the reflourishing of an anti-militarist praxis.

The imprisonment of the comrades gives then a new life blood to a struggle which keeps on going since years and takes place on all levels, not leaving behind any possibility of expression. By the way, the "official" birth of the German autonomous movement (under such a wide definition one regroups without distinction, libertarian, anarchist, autonomous, non-dogmatic communist comrades and so on) takes place in May 1980 in Bremen where heavy riots accompanied the ceremony for the army cadets vote. A day of action against militarism was called during the protests against the G8 in Germany in 2007, witnessing a rally of several thousands against an army factory of the company EADS which then became a demonstration through the streets of Warnemünde, close to Rostock. Another demo which took place in Rostock (G8 2007) against Caterpillar, a well-known company for supplying vehicles for the destruction of the Palestinian people. Caterpillar also received some attacks with Molotov cocktails during those days. The so-called "Bombodrom" - a project which should have taken place in the north of the Brandenburg region, 80km away from Berlin, exactly where the former Soviet Union had tested its bombs for forty years and now the Germany army tries to get the same permits since 1992 - will become the target of a specific campaign within the anti-militarist struggle: during the G8 it will be symbolically occupied by several hundred people, an air-control tower will be painted entirely in pink paint, different demos and anti-militarist camps will be organised. This is a struggle which is going on since more than 15 years and which will contribute finally to the cancellation of the "Bombodrom" project itself.

It would be a mistake to "reduce" the anti-militarist struggle only to direct actions of sabotage. The latter are undertaken within a wider context where different initiatives of public character put in discussion the role of the army and of the growing military/

civil cooperation - and at the same time claim the necessity of direct action to stop the war-machine.

One of those is the enduring disturbance wherever the army tries to recruit new forces in public buildings. There where the army tries to make propaganda for its logic of death, there will always be people ready to protest and spread refusal. The bold army officials are going every month into dole offices in order to spur the unemployed to sign in, so there will be some comrades who will organise some moments of protest and counter-information.

A concrete example: from Berlin to Cologne passing through Hannover and Frankfurt, dozens of anti-militarists disturb regularly the vile presence of such military figures with their noisy presence, the banners, the chants, the leaflets, the paintbombs, the theatrical performances, the fire alarms which go off inside the buildings hosting the events and so on. Like in Wuppertal, where a high ranking military official won't be able to speak since he will get a cake in his face. Or in Brühl, where the dole office will be attacked with paint, its windows smashed and the graffiti "army out!" will clarify the reasons of the nocturnal visit.

Small and bigger stories which interweave with each other and underline the vast choices and possible paths which are given to us daily for what concerns a lived anti-militarism - as also for all the other fields of our daily way of action.

If in September 2007, 8000 people will demonstrate in Berlin under the motto "German army out of Afghanistan", in the fall of the same year Moritz, an anarchist comrade, will be imprisoned in the cells of the army barracks of Strausberg, near Berlin, because he is a total objector : like him, other comrades will choose the same path within the years to come.

Moritz will pay his choice with three weeks of military prison, weeks which will see some rallies in front of the barracks and initiatives of counter-information in solidarity.

Meanwhile, one should not forget about the practice of "recolouring" the different memorial monuments dedicated to "heroes" and military fallen ones : during the last years dozens of actions occur where anonymous teams will give a colourful gift to such symbols of death, sometimes even decapitating the statues.

In November 2010, a specific campaign was launched by the local autonomous groups in the Ruhr region - where a commemoration of the soldiers fallen during the two world wars takes place during that month - a dozen of war memorials will be "recoloured" within a

night in different cities of the region.

As we were saying before, the important aspect which denotes the different protests is the clear and uncompromising revindication of any initiative which carries the aim of being sand within the cogs of the war machine - leaving behind the superfluous concept of legality.

An initiative which took place in February 2008 in Berlin, as an act of solidarity towards the accused MG comrades (who at that point had been freed on bail) had as a motto "The war machines interest us in a burning way", based on the untranslatable game of words where the German words "brennend" means "on fire" and also "burning way".



Different persons active within the last years in actions of anti-militarist sabotage will be invited to speak (pacifist militants and also anonymous saboteurs, the latter in the form of a pre-recorded audio intervention), a themed publication will accompany the event (attended by several hundred people) offering food for the mind.

In order to publicize the event some posters will appear on the streets of the German capital carrying the illustration of a burning army jeep and two different slogans - one under the tile "Why?", the other "Why not?", without any other text. This was a successfully received poster because of its disarming simplicity, it clarifies to the unknown reader the obviousness of taking a stand.

In May 2008 a publication will be born under the name "Panzerknackerin" ("the tank breaker") which aims to be an agile newsletter reporting about actions against the war machine which took place on German soil but not only. Giving a look into "Panzerknackerin" the brochure states the need to attack militarism on different fronts, not leaving aside arms producers, such as the company Northrop Grumman and Marine Logistics attacked in Hamburg and Kiel, or dole offices and other 'public' spaces which offer space to the propaganda of the army and private arms companies.

One such private arms company, SAP (an enterprise which supplies military soft-

ware) will see its windows demolished several times during the last few years, and also there was the case of 23 travel buses in Berlin which were smashed (and fire extinguishers emptied inside them), which were the property of a company which makes business transporting the army cadets to their swear vote (against which a protest takes place).

Surely also politicians get their bill at the counter, above all to mention, three of the ones targetted are members of the National Defence Commission, their offices being attacked with stones and paint in Kiel and Hamburg in the past August.

However, it remains unbeaten until now the arson of 42 army vehicles in Dresden in Easter 2009, an action on which a special commission investigates - until now without any results - and which another poster will claim in a striking way under the slogan "Dresden. Do it again", gently offering us the images of so much arsonist revelry which has seen dozens of army vehicles sacrificed to the flames during the last few years). Faithful to the slogan which accompanies the different initiatives of the movement - *"What gets sabotaged here can't cause damages neither in Afghanistan nor anywhere else"*.

The campaign against the mail company DHL turns into an important step in order to not let pass unobserved the growing cooperation between the civil and military institutions - this company is a sister-enterprise of the German post, responsible for logistic cooperation with the German army in order to transport its vehicles and priority documents since the year 2003. This campaign, born in the fall of 2008 will bring this German company to its knees, forcing it in the following year to choose to refuse to prolong the contract, as one was able to read in different newspapers.

The campaign, called "Comprehensive Resistance", baptised the DHL as "Deutsche Heeres Logistik" ("Logistic of the German army") and, being like always oriented on all levels, will produce several *detoured* posters, leaflets, public initiatives, it will publish some journals and give birth to dozens of sabotages of different kinds : going from an imprecise number of arsoned DHL vehicles (sometimes up to 12 at once in flames), to DHL offices attacked with stones and paint, postboxes painted in army green.

One of the most interesting aspects of this campaign will be its resonance : originally born as a contribution to the mobilisation against the NATO summit in Strasbourg 2009 (which will see a large participation of German comrades in the significant riots), it will produce actions all over the German territory.

The solidity and clearness of the targets will allow this campaign to survive the ending of the NATO summit, offering again some points of reflection on how it is possible to *go beyond the event* (an idea already put in praxis before the G8 2007 which has been accompanied by a large **"campaign of direct action on any level"** during the course of the *three years preceding the summit*).

Within the last months, some posters and postcards - prepared by the campaign "break the lines of the army", for the anniversary of the Hindukusch massacre, where 142 Afghani civilians met their death at the hand of the German army - , are published with three different motives, renewing the invitation to attack, reminding us how *"Germany is at war"* and therefore *"blockades save human lives"*, *"sabotage saves human lives"*, and *"deserting saves human lives"*.

And I am going to stop here before it gets too long. Even though one can't really leave out the recent attempt of endangering the record of Dresden's Easter in this vast sketch : in February of this year, unknown hands set fire to a barracks of the Germany army in the city of Oldenburg, where the food supplies for the German soldiers stationed in Afghanistan were stored. 2000 tons of food destined for the mouths of killers went up in flames, provoking a damage of over a million and half euros.

What to say indeed? Perhaps that the capacity of integrating different methods, of not remaining confined within the 'movement' ghetto, of putting oneself at play, being able to face up to old challenges and launching some new ones, means learning again to become creative but above all avoiding to make threats without carrying them out, regarding the necessity of a direct attack towards everything we despise.

These might be some of the points that, once again, might make a small reflection on how it is never too late for taking away some of that rust which gathered on some of our daggers - which once upon a time have been perhaps slightly sharper than nowadays but there is still time for going back to the old splendors...

A grain of sand

directactionde.ucrony.net

(English and German)

dhl.blogsport.de

(DHL campaign website, German).

www.bundeswehr-wegtreten.org

(Site of the campaign "Break the lines of the military", German)



Gabriel Pombo da Silva: 'There is nothing to reform'

Gabriel Pombo da Silva is a Spanish-born anarchist who escaped from prison in Spain and was caught near the Belgian-German border after a shoot-out with cops. Gabriel is now in prison in Germany, where he regular writes letters and articles of interest.

... I am not so naive as to believe that what I am living here is something exceptional... and since "the prisoners" are not born here but come from a very concrete social context I do not look for those directly responsible "only" among the salaried jailers and the jailing administration which, in the end, reproduce on a microcosmic scale the politics and the ignobilities of the System and its "Society"... There is nothing to reform; everything must be demolished down to the foundations...

They are mistaken who believe (or imagine) that my radicality comes from the indigestion of "utopias" and various "theories"... actually, in the end and from the beginning I owe "my radicality" to the System and its miserable Society... or, if someone wants to look for the "theorists" responsible for my radicality, they can start in the offices of Department of Corrections and leave in peace the poets of the dynamite... :)

(...)

For me, I have never been left indifferent to the beggars who fill the metropolis, those who, brutalized by a whole life of wage slavery end their days taking refuge in programmed leisure activities, alcohol and/or drugs... or those who, in order to survive, sell their bodies to satisfy the pleasure of those who can buy bodies as if they were commodities... but it has not been all this legion of miserable and exploited who have filled me with the strength, inspiration and dignity necessary to combat the system that generates all this... for that my brothers in struggle are responsible: some were "bandits" and others were revolutionaries... that is the fundamental difference between the majority of "anarchists" and me... I do not need "excuses" and revolutionary "subjects" in order to confront the System... I hate the System because it taught me to hate it... and in this path of frontal war against the System I am learning who are my accomplices and who are my enemies, beyond "isms" and "conceptualizations"...

Aachen, July 2011

DIRECT ACTION NEWS FROM GERMANY

Leipzig - Arson-attack on CCTV-camera - 2nd August 2011 - Masked persons did huge damage by committing an arson attack (over 5000 euro) on a CCTV used by cops and by attacking the building of the AOK (big insurance-company) with the use of stones. Around 2am eight black-dressed persons set up fire at Connewitzer Kreuz. A tram signal, traffic-sign and high-voltage-cable are burned. The fire took over and damaged the main cable of the CCTV-camera used by police. The unknown persons try to block this camera by attacking it with fire. In the internet appeared a video. Underneath a comment saying: *"Again fire was set and AOK smashed. Yes, the resistance doesn't go on summer-holidays."*

Berlin - Car of security-company torched - 4th August 2011 - In the night of the 4th of August a car of the Piepenbrock company got arsoned in Berlin Schöneberg. The company does facility-management and cleaning-jobs, executed by precarious workers, mostly in big flats-buildings. There they get knowledge about the habits of the renters. This information is getting used by the security of the Piepenbrock-company. They work together with the cops and as a result play an active role towards a modern model of State and social control.

Templin - Arson attack on police station - 5th August 2011 - Friday morning an arson attack was committed on the police station of Templin. Around 5:30am the officers heard a muffled noise coming from the facade and saw an unknown person escaping. The petrol-bomb, that got thrown on the facade just shortly sparked and extinguished on its own. Just a little damage was done and nobody got injured. The police are investigating in different directions.

Freiburg - Car of the federal-police arsoned - 7th August 2011 - We received following claim: *"In the night to the 7th of August a car of the federal-police got attacked with several molotov-cocktails. That happened as a direct reaction on the repressive politics of the rioting executive-institution of the last days. Controls, raids and evictions are committed against central autonomous spaces of this city. That can't happen without a reaction! For a militant perspective!"*

Berlin - 9 cars in flames - 11th August 2011 - In Zehlendorf and Steglitz 9 cars were set on fire in the night to Thursday. On Wednesday a arsonist got sentenced to probation and one day after 9 cars are burning in Berlin. On Bolchenerstraße in Zehlendorf 5 cars were burning. Shortly before midnight unknowns torched them.

3 cars burnt out completely and 2 got damaged. Half an hour later the police was called again. 2 cars were torched in Steglitz on GutsMuthstraße and 2 cars around the corner on Hackerstraße.

Berlin - Car of regulatory agency torched - 12th August 2011 - The series of car-arsons in Berlin is not ending. In the night of Friday 4 cars got set on fire in Schöneberg and Charlottenburg - during Thursday night already 9 cars were burning in Steglitz and Zehlendorf. On Courbierestraße in Schöneberg an "Audi" got badly damaged. On Franklinstraße in Charlottenburg a car of the regulatory agency of Pankow got arsoned while it was parked on the ground of a car-dealership. 2 cars got damaged by the flames. In Charlottenburg a Mercedes-Combi was burning later on.

Berlin - Paint and stones thrown against a bank - 14th August - Bank smashed in solidarity with UK uprising. From the claim: *"In the night of 14th August we smashed the windows of the bank 'Sparkasse', Heinrich-Heine Straße, Berlin. We painted on the window - 'UK brennt'. This was in solidarity with the uprising recently in England and the people who are now getting repression. Spread the insurrection! Solidarity from Berlin."*

Berlin - Cars arsoned - 16th August 2011 - In the night to Thursday 11 cars got torched in between one hour in Charlottenburg. Police reported that the arsons started shortly after midnight. Almost every minute mostly luxury-cars got set on fire in the district Westend. Further on seven cars, a scooter and a bicycle got damaged by the flames. Fire fighters extinguished the flames. Nobody got injured.

Berlin - 15 cars torched - 17th August 2011 - The massive series of car-arsons will not end in Berlin. In the night to Wednesday unknown offenders set fire to 15 cars. The investigators assume that the arsons of the last weeks were committed by left-extremists. Most of the cars of last night were expensive - but as well a truck, a trailer and a scooter got arsoned. Most of the arsons happened in Charlottenburg.



directactionde.ucrony.net

Nests of Bombs

There's no new news in the world. God is still in heaven and the Devil in hell. Any of these whom show there faces to earth, could only go back yawning:

la, la, la, always the same song!...

And it's like that, on the surface. We're only new editions in old books: Humans always...

Our dreams and our anguish: So what? Were they not dreamt before about a million times?

Going up to the Empire, going down to hell, the rebellion of Spartacus, and the reluctance of Christ : So what? Are they not all in the same arc of the dreamt destiny and in the same box of life?

Yeah, yeah, yeah. There's no new news in the world. But there are extensions, overflows from the torrents to the plains. We can see this, if you don't look at humans like old books, but like souls to their ideas.

There is no new news in the world. The ideas are linked with strength, will-power hugs itself with dreams.

Lamenting, Job, sings; Spartacus, man of action, meditates. You walk inside of the room of the poor and you find his book, and under his book: What? A collar, a stamp of Christ, and a bottle of gin?

No! You find a nest of bombs.

Hey tyrants! What kind of new men arrives from the old slave? Claws and wings, songs and blasphemy, altogether, confused, all sworn only for this destiny: To live free or to die fighting!

Hey God! Hey Devil! Is there or isn't there any new news in the world? Take a look!

From "Carteles I", by Rodolfo Gonzalez Pacheco (1882-1949), a series of Spanish language anarchist texts circulating in the Spanish prison system and beyond.

Translated by anarchist prisoner Rafael "Jon-Bala" Martinez Zea.



which knew its last big flame after the fall of the Berlin wall, when hundreds of houses have been squatted in the eastern part of the town.

Due to a zero-tolerance policy called the "Berlin line" (eviction within 24 hours), the squatting movement has been divided between those who chose legalization and those who refused it - the last squatted house has been evicted back in 1997 (I am not talking here about apartments squatted "silently", a phenomena which still persists). Any attempt to occupy gets brought down after a few hours from hundreds of robocops, generating frustration in the ones who, during the years, tried to open up new spaces taking them away from the logic of legality and speculation. A militant defence of the spaces became impracticable - especially after the historical eviction of the houses in the Mainzerstrasse back in 1990, where hundreds fought 3000 cops with the sound of molotov cocktails for several days.

Therefore, if one excludes a successful occupation in 2005 - which took place following another eviction and which was legalised a few years later - it becomes clear how, because of the difficulty of expropriating new space, the defence of the old ones gained a central and symbolic role within the framework of the city's struggles.

Their defence inscribed themselves within a larger contest of struggle against speculation and urban development - the so-called "gentrification" - creating interconnections among different subjects in struggle and enlarging the view of many, who, as it often happens, did not want to narrow their view, or limit their prospective to the mere conservation of a miserable status-quo - in this case, the defence of a few self-organised structures, with all the limits of which we all know very well. Within recent times there has been a blossoming of self-organised initiatives, by comrades and also by tenants, which tried to become sand inside urban develop-

LIEBIG 14 EVICTED

Some notes on the eviction of a former squatted house from Berlin.

This article comes from the Italian anarchist monthly "Invece" ("Instead of") of March 2011. Some months after the eviction of the Liebig 14, the house is still empty and the attempts done by the landlord to restructure it have been combated by several acts of sabotage, keeping the house still a wreck. For a full list of actions around the eviction and more check the website directactionde.ucrony.net

"When everyday monotony gets shaken..." - that was the title of one of the leaflets which was distributed in Berlin right after the eviction of a former squatted house in the German capital, the Liebig 14, sited in the eastern district of Friedrichshain.

And honestly speaking, one cannot really contradict the anonymous authors, since the first week of February offered some images and situations to Berlin's inhabitants to reflect about. Thanks to their radicalism, they succeeded in breaking for some moments in time, the daily grind of a life based on the pursuit of profit and the respect for the rules dictated by a Capitalism system which renders us more and more indifferent to what happens around us. After all, we are constantly told that what remains important is to not get involved and to defend the pettiness of our miserable daily life. But let's proceed with order. Since a few years ago Berlin's housing situation changed quite a lot. The city began to attract speculators of a different nature because of the low building

costs - causing the creation of different temples of Capital : posh houses for those who can afford them, which is not the majority of the population of a city which sees an unemployment rate of 14%.

At the same time, the rents - which have been historically low - began to rise together with the growing international prestige of the city, making it almost impossible to find a flat in the inner city, since it became trendy nowadays, inviting a younger, flexible 'yuppie' demographic which has fanciful artistic ambitions and is dedicated to the futile inhabitation of some neighborhoods which in the past have been characterised by a mix of second and third generation immigrants, comrades and proletarians. Such a mix gave rise also to some interesting conflicts during the past years. After all, the housing struggle has here a long tradition



ment's cogs through different forms and moments of protest, which made it unavoidable for all the others to not take a stand on such developments: indeed, all the city is forced to talk about it.

And this happened mostly due to the continuous work of anonymous lovers of direct action, who attacked construction sites of luxury apartments, offices of architects and speculators, symbols of Capital, government structures and inflamed the nights with hundreds of burning cars, either expensive ones or those belonging to different companies which exploit the situation. This has been a phenomenon which put the police and the city on their knees during the last couple of years.

That is why the eviction of a simple self-organised house became the fuse which massively exploded the dissatisfaction felt by many.

It was simply a catalyst, since the disappearing of a house surely did not trouble the dreams of all those who took the streets during those days.

As one can read in the different claims which appeared on the internet, one never forgets to underline how the actions have been undertaken within the larger context of the struggle against State and Capital, *"against the theft of our lives, the attack against everything which does not allow us to fully enjoy them"*, that is what *"some friends of the uncontrolled extension of the fire"* will write afterward.

On the 10th of January 2011, the Liebig 14 receives an eviction note for the 2nd of February 2011. After years of trials and several procrastinations, it seems as if the landlord (who owns different houses in the neighborhood, like another house-project, the Rigaer 94, which underwent several evictions during the previous years) managed to get what he wanted.

Now the interesting novelty of this eviction has been the choice of not wanting to play on the terrain where the cops are stronger and have no problems - i.e. the one of the classic *gathering in front of the house on the eviction's morning*.

"To say what the enemy does not expect and to be where he does not wait for us. That is the new poetry" - this has been written a few years ago, and the actuality of such a consideration has been experimented again in Berlin. After all, one cannot really joke with 2500 cops and special forces units called especially for the occasion, as one learned in the past, and the confrontation on such a level can only be lost by us (or at least within the local context here). Therefore one opted for decentralised actions on the full city

terrain, following the motto *"every eviction will have its price"*.

And the price of this eviction has been over a million of euros, only for what concerns the property damages created by the enrages, as reported by an informal note of the police chief.

A twitter-ticker was set up in order to coordinate the different actions, where one was able to send action reports in real time and to see where it "burns" and help is needed. Also this instrument proved to be quite important for coordinating movements of different nature.

On the 29th of January one gets a first taste. A demonstration of over 4000 comrades moves from Kreuzberg towards Friedrichshain. Some scuffles accompany the march, which ends up spontaneously in front of the Liebig 14, where for half an hour the cops are taken by surprise and attacked on two fronts with cobblestones while barricades are erected. An interesting episode is the use of laser devices in order to confuse the police. The police appeared extremely unhappy by this move. On the day of the eviction, the classic prowling helicopter won't fly over before night comes, exactly because of a possible use of laser against the pilot, say the police on some newspapers.

During the days preceding the eviction there are several attacks undertaken against symbols of Capital. Among others, the bailiff's office was attacked with stones and paint. But the real showdown will come on the 2nd of February. The tactic of decentralizing works well. From the morning there are dozens of claimed actions. One of the positive things which strikes out is the variety of the targets chosen.

One begins from those who make theirs the logic of the blockade and chose to hit the transport infrastructure - through the sabotage of several traffic lights in knot-points of the city, the classical barricades in flames on high-traffic streets to the nowadays "normal" sabotage of railway lines (a tactical method which is well spread, for example, in order to block the transport of the Neo-Nazis whenever they have their demonstrations or against the nuclear-waste trains) by the arson of cables and signals. Also savage mobs which attack in large numbers banks or luxury apartments during the day, and also attack government building or those of political parties, or to even to destroy the tickets machines of the underground, supermarket outlets and much more, all in different parts of town. This is finished by those who will concentrate in Friedrichshain blocking the traffic and attacking the police and posh cars, giving



life to spontaneous demonstrations of several hundred people. Different squatting actions will also contribute to keep the police busy on different fronts.

Meanwhile the police will spend several hours before managing to evict Liebig 14, since the barricades are quite strong and some surprises will make the operation quite difficult for them. In the end, they will be forced to destroy some walls to gain access to the different floors. The actions will keep up during all afternoon with a demonstration in the district of Neukölln, attended by 800 people taking the streets of a district which struggles between the conservation of its popular character and the growing urban development.

At night, several thousands people meet up in Friedrichshain to smash the plan of the police: the latter, present in huge numbers, also with water cannons, will try to stop the demonstrators shortly after the march began. But the people are enraged and they take a different path from the official one, creating a short-circuit among the cops.

The police are attacked with stones and bottles, and also with fire extinguishers, some banks are demolished and the police attempt to bring the demonstration to a halt before it takes the streets of Kreuzberg will reveal itself as an own goal: hundreds of people will keep on moving, taking again an unexpected route and attacking some targets which until that very moment were known as "untouchable", such as the O2-arena, a gigantic commercial concert room built two years ago and a symbol of urban development in the neighborhood, and also a police station is attacked, an important shopping mall and a couple of others.

In a different part of the district, groups undertake their direct actions and are not intimidated by columns of dozens of riot vans who do not know where to head to, since chaos reigns all around.

So much that meanwhile another group will decide to attack another police station in the district of Treptow and another one attacks a consumer street which is a



temple of shopping in the neighborhood of Steglitz, in the south part of Berlin, just to contribute a bit more to the ongoing decentralization. The actions endure through the following days and nights : even two days after, while a few hundred people gather again in Friedrichshain for a non-authorised rally - some fifty unpredictable individuals will go to one of Berlin's main shopping streets to destroy some thirty luxury shops within a few minutes, leaving the police with open mouth and without any arrests in their pockets.

People remain in movement.

At the same time, dozens of German towns respond to the call (but also on an international level): from big cities like Hamburg to small unknown villages, everywhere there will be some people in solidarity who will take to the streets releasing their discontent and attacking police and symbols of Capital, no matter if with 20 or 500 people.

In Hamburg, where the historical occupied self-organised building "Rote Flora" is at risk of an eviction again, during three days two spontaneous demonstrations consisting of several hundred take back the streets, succeeding in ravaging the

posh city center, which remained "untouched" since almost twenty years and showing how *if you want you can*.

And this seems to be one of the legacies of these days.

Showing how, if one trusts his/her own creativity, refuses to be fixed on dusty traditional plans, and remains in movement, decided and determined, even a well organised army such the thousands of German robocops can be taken by surprise, so that we - and only we - can decide how and where to give life to moments of subversive force.

Now all this it is not a novelty, neither on a theoretical nor on a practical level, since it has been shown more than once during the history of uprisings, revolts, insurrections and scuffles undertaken by discontent people everywhere.

But sometimes one needs to learn again to remember which ones might be our possibilities. In Germany as elsewhere.

One of the many



ANTI-PRISON DEMO IN CANADA

**Kitchener, Ontario: In Solidarity With
Pelican Bay and Nyki Kish**

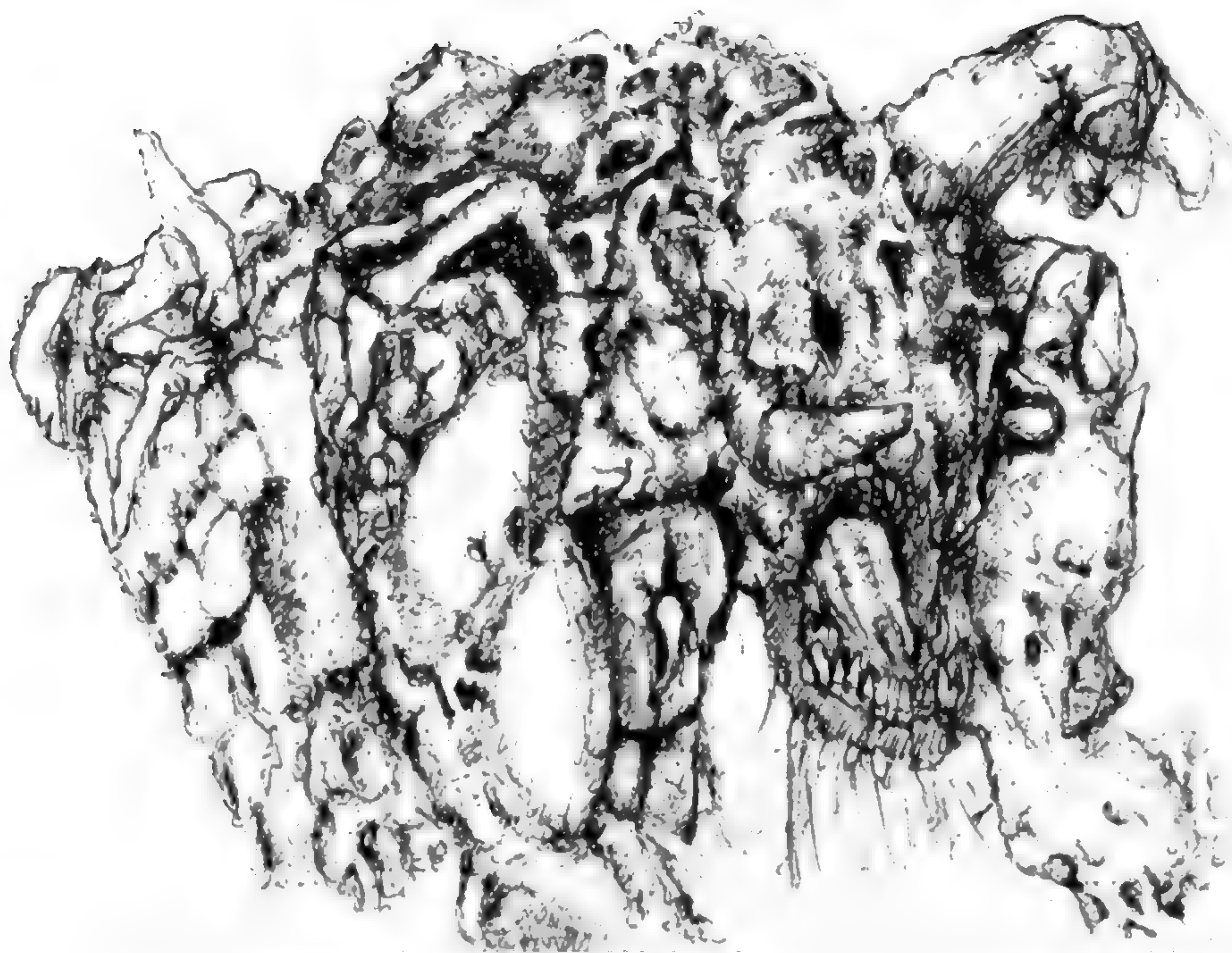
Received from comrades in Canada:

On the evening of July 9th, to express solidarity with the hunger strike at Pelican Bay and across California, 30 folks from Southern Ontario gathered in Kitchener for a noise demo at Grand Valley Institution for Women (GVI), a federal women's prison. We marched with banners, chants, and balloons flapping in the winds to an area near GVI where we could see and communicate directly with folks imprisoned, many of whom were in the yard when we arrived.

Balloons with flyers about the situation in Pelican Bay were released over the grounds. Fireworks were set off, silencing the screws that approached. The screws attempted to try and calm down the excited prisoners in plain view on the grounds. As chants and speeches were yelled, the chain link barbed wire fence separating the two groups became much less significant, as the isolation was broken for a few minutes. Prisoners yelled and whooped along with the chants that included: NO JUSTICE, NO PEACE, FUCK THE POLICE... SCREWS, PIGS, MURDERERS...FUCK ALL PRISONS, SMASH THE STATE, ALL THESE WALLS ARE GONNA BREAK and...NO PRISONS, NO BORDERS, FUCK LAW AND ORDER. After many fireworks, speeches, and chants the group decided to depart, but only after the folks inside proclaimed that they were on lock down and 5 cruisers arrived.

The demands of the prisoners at the Pelican Bay SHU were read, after which the prisoners at GVI responded with cheers. A part of the solidarity statement by Corcoran prisoners was read. A statement was read in support of Nyki Kish, a woman locked up at GVI. "FREE NYKI KISH" was chanted. Nyki is an artist, musician and community activist from Hamilton who was recently convicted of 2nd degree murder and sentenced to 12 years in prison. In 2007 a street altercation in Toronto left one person stabbed to death. The State politicized the case, using the violence as a justification for further crackdowns on poor people. Nyki maintains her innocence, and was convicted on March 1, 2011, with no evidence other than that she was there and she was stabbed.

Solidarity and love to Nyki Kish, prisoners on strike at Pelican Bay, and prisoners in struggle for dignity everywhere!



Communique from Individualists Tending Toward the Wild for an attack against professors of nanotechnology

Claim of responsibility and analysis against technology and techno-industrial society in the wake of the bombing that wounded two professors of a prestigious and private educational institution in Mexico.

Communique:

The continual advancement of technology will worsen the situation. The more the system grows, the more disastrous will be the consequences of its failure.

Revenue directly attributable to nanotechnology has been growing at levels of 42% between 2006 and 2011, and by the end of 2011 is estimated to generate revenues of more than US\$19 billion (a).

This is only one fact that demonstrates that they are prostrating themselves to the gaze of the devastating nanotechnological progress with more emphasis on Mexico.

As has been mentioned before (b) (c), this country positions itself together with Brazil as one of the two most viable options for investing in nanoscience within Latin America. For this, they have put in the university engineering classes and courses whose end is the professional preparation of moldable minds that not only want to acquire a paper to accredit their studies, but also truly desire to contribute with their scientific studies to the development and rise of nanobiotechnology, to acquire what the

system wants: The total Domination of all that is potentially free.

But let's stop a little and think, What are the true motives that lead scientists to get involved in this new technological nanorevolution (d)?

Many of the scientists will say it has been to "help humanity." But deeper within these simplistic excuses are hidden psychological needs that are called surrogate activities. Surrogate activities (e) refer to all those acts or tasks that aim to reach an artificial end and not a real one.

The scientists say that they create carbon nanotubes, for example, to make life more comfortable for humanity, but the true reason that most of them (f) do this is because they feel a strong emotional commitment to the branch in which they develop; that is, they do not do it so humanity lives "better" as they have always claimed, but rather for a vague personal and psychological realization, so that, with this, we arrive at a swift and irrefutable conclusion, most scientists base their research on their twisted psychological needs, on their surrogate activities.

Continuing with the theme, in Mexico there are 650 nanotechnologists and the figure rises (g), in addition to the the growing interest of young people to go into that area. Several factors {which we have explained in the above paragraph and in footnote (h)} drive more "new" minds to have the commitment to sustain this type of technology while today the fatal and desolate outcome that it will have in the future has not been publicly discerned.

The Nobel Prize in Chemistry Harold Kroto said that "The Governments of Europe and the United States devote large sums of money to nanotechnology to investigate, for example, how to make their planes invisible," and, "If we could go back to 1910, we could avoid having researched chemistry in the twentieth century and could have avoided napalm or the atomic bomb" (h).

Here, Harold knows and clearly states that an environmental or human catastrophe will be presenting itself, as happened in the 1900's after having researched chemistry.

And who knows what failures nanometric technology will have when it covers every corner of this artificialized life?

Some scientists have already realized the catastrophic consequences that could result from the aberrant fusion of nanotechnology, artificial intelligence, molecular electronics and robotics.

The ever-increasingly acceleration of Technology will lead to the creation of nanocyborgs that can self-replicate automatically without human intervention; this is obviously a worrying fact for these scientists who for years have given their entire life to the creation of human self-destruction.

One such scientist is the American Eric Drexler, one of the best molecular engineers in his country and promoter of nanotechnology in the international world.

He has mentioned, highly shaken, the possible spread of a gray plague ['gray goo' in English - ed.] (i) caused by billions of nanoparticles self-replicating themselves voluntarily and uncontrollably throughout the world, destroying the biosphere and completely eliminating all animal, plant, and human life on this planet. The conclusion of technological advancement will be pathetic, Earth and all those on it will have become a large gray mass, where intelligent nanomachines reign.

This realistic scenario was not invented by we who are opposed to technological progress, surprisingly, it has been raised by one of the best scientists in the history of the United States.

Let's read from his own words:

“... [Nano] self-assembly based on early replicators (...) may out-compete plants, filling the biosphere with inedible foliage. Omnivorous resistant [nano] “bacteria” could compete with the real bacteria: They could spread like blowing pollen, replicate swiftly, and reduce the biosphere to dust in a matter of days ...”

“... [Thus] the first [nano] replicator assembles a copy of itself in a thousand seconds, then both [nano] replicators assemble two more in the next thousand seconds (...). After ten hours, there are not 36 new [nano] replicators but more than 68,000 million. In less than a day, they would weigh a ton; in less than two days, they would exceed the weight of the Earth; in another four hours, would exceed the combined mass of the Sun and all the planets...” (j).

Another one of the scientists who has realized that he is an engineer of the destruction of Wild Nature (including humans) promoting the Technology boom, is the computer scientist Bill Joy. He has said: “...robotics, genetic engineering and nanotechnologies pose a different threat than previous technologies.

“Specifically, robots, genetically modified organisms and ‘nanorobots’ have in common a multiplicative factor: they can reproduce themselves. A bomb explodes only once; a robot, on the other hand, can proliferate and quickly escape all control...

“To end swallowed in a gray and viscous mass would be without a doubt a depressing end for our adventure on earth, much worse than simple fire or ice. Also, it could happen after a simple ‘oops!’ laboratory incident...” (k).

Intelligent readers will ask themselves, How is it that a scientist has realized what he is producing with his knowledge within the Technological-Industrial System to such a degree? What was it that drove him to thoroughly analyze these types of questions, the co-founder of Sun Microsystems and co-creator of Java and the JINI protocol?

The answer he himself has written:

“**Theodore Kaczynski**, alias

Unabomber: In seventeen years of his terrorist campaign, his bombs killed three people and injured many others. One of the seriously injured was my friend David Gelenter, one of the brightest computer researchers of our time, a true visionary. Moreover, like many of my colleagues, I felt I could be the next victim. Kaczynski’s actions are criminal and, in my eyes, the mark of a murderous madness. We are clearly in the presence of a “Luddite” (l). However, this simple observation does not invalidate his argument. I find it hard, but I must admit, his reasoning is worthy of attention.”

Whatever else may be said, Kaczynski, Unabomber, Freedom Club (or whatever you want to call it) is Right /not meaning morally right, but literally “has Reason” – transl/.

To continue, what Bill proposed to avoid (according to him) the planetary destruction and the extinction of human and animal species by techno-advance is “...to renounce them, restricting research in the technological domains that are too dangerous, putting limits on our research of certain knowledge.” But what is not analyzed is that Technology never stops, always tending toward the Domination on greater and smaller scales.

Perhaps there are some scientists who believe that continuation in the study of nanotechnology would be an immoral error, and therefore leave their work and academic positions, but there will be others continuing as couriers of civilized progress who do not stop for, nor at, anything.

Nanotechnology focuses on and situates itself in strategic areas for the continuation of Domination, which is why universities create and design nanomaterials and investigate nanosystems (nanobiotechnology). But all this not only has a medicinal goal or one of genomic modification, but one of its strong motives is to use this type of nanoknowledge, initially in the field of war. Hence, millions of sums of money are invested for those to take one step further into the nanomilitary field.

The creation of nanorobots or nanocyborgs is the order of the day. Not only to destroy their enemies—programmed so that when they are within the body of a human (or nonhuman) opponent they program and self-destruct within the brain (or any other organ)—but to prevent attacks with biological, explosive, chemical, nuclear and radioactive weapons, and also so that military equipment would be much lighter, and of course other reasons as well.

Many scientists are still working by trial and error, just morbidly awaiting the effects that millions of nanoparticles ingested aerobically could have for humanity, and also on the environment in which we intend to develop.

Genes and particles do not work in isolation but depend on and interact within an extremely complex system that is the result of millions of years of evolution.

To alter it and change it at the whim of Technology alone would bring new problems and the self-perpetuation of the system.

Companies such as those that have Mexican state in the hand of foreign investment are the ones who drive the domestication of Wild Human Nature and who push forward the destruction of Wild Nature as such,

submissively obeying the sick idea of the progress of Civilization.

Government institutions like CONACYT (National Council of Science and Technology) and SNI (National System of Researchers) are for now the two most important federal institutions with regard to the evolution of Technology in Mexico, their accreditors have been for a long time conducting lines of research agenda within university classrooms and pushing them on all, the techno-industrial non-life that they are pushing on us.

One of the major universities that has staked everything on the development of nanotechnology (and others) in this country is the Technological Institute of Higher Studies of Monterrey, colloquially known as Monterrey Tec.

Within its teaching staff is an incredible gamut of sick scientists who contributed to this breakthrough that Technology wants to achieve; as an example we have one Laura Palomares, an engineer in Biochemistry for this private university campus, she was honored in 2009 with an award from the Mexican Academy of Sciences for the development of nanomaterials based on virus proteins and metallic particles (m), that is, by means of Bionanotechnology, Palomares created artificial viruses that can fight diseases such as bovine rotavirus.

It has been said that this nanovaccine is one hundred percent safe, but of how many drugs have they not said the same thing and later it is proven that more sicknesses are created by reactions of these substances?

A vaccine injected into the human body that can instantly heal a broken bone for example (of course, this by means of modified particles), sounds very well, but what is it that will linger after they generate certain reactions in the organism (or perhaps the environment) for these new artificial viruses whose whole complex nanoscale structure can hardly be comprehended?

We make a parentheses here: many might say that Technology has helped medicine be more effective, and they dub us as inhumans for saying that we firmly oppose a vaccine that cures diabetes (for example), but there is falling in one of the many pitfalls of the system.

The Techno-industrial System has always led one to believe that they invent this kind of cure for mankind to live better by being effective and fast in the health field, but what many do not realize is that the system does this so that people are much more dependent on it, for everyone to be healthy (n) and continue greasing the screws of the Megamachine, to continue working, producing and consuming, in short, for the System of Domination to continue to stand.

And so, as the most ingenious trick of the system (o) is solidified, reaping (even more) the vision of those who cower against those who radically reject Technology (p).

The use of modified viruses is not new in nanotechnology, scientists at the Massachusetts Institute of Technology (MIT) together with others at Harvard have created cells that provide solar energy based on of the photosynthesis process of plants. Remember that for this process to be accomplished, several factors are needed such as the use of water, carbon dioxide and sunlight. With this, scientists have achieved through nanotechnology the separation of oxygen from water to produce hydrogen, and this in turn to be stored for later use to produce energy, modifying their genes by means of a virus so that they absorb it and generate the production of solar cells.

This is the dream of total-technology, but, in the end, the Reality.

But what's wrong with creating solar energy through modified nanoparticles? some will say. **ITS** answer: When these modified viruses affect the way we develop as the result of a nano-bacteriological war, by some laboratory error, or by the explosion of nano-contamination that compromises the air, food, transportation, water, in short, the entire world, then they will realize, all those who defend nanotechnology and cannot find an apparent threat, that it was a grave mistake to leave it to grow at their leisure.

Like this conscienceless researcher (Laura Palomares) are also others within Monterrey Tec.

We will mention some more:

-**Dr. Serguei Kanaoun** of SNI with his project of composite material mechanics (nanotubes).

-**Dr. Alex Elías Zúñiga** with his project of nanomaterials for medical devices.

-**Dr. Marcelo Fernando Videá Vargas** with his chair in Synthesis of nanostructured materials.

-**Dr. Joaquín Esteban Oseguera Peña** with his thermochemical Treatments assisted by plasma, etcétera, etcétera.

The degrees that this private and nationally prestigious university imparts and that undoubtedly are directly complicit in the destruction, manipulation and domestication of the Earth, are the following:

Bio-nanotechnology engineering.

Mechatronics engineering.

Industrial physics engineering.

Electrical mechanical engineering.

Digital systems and robotics engineering.

Electronic technology engineering.

Master in Computer Science.

Engineering in information and communications technologies.

Among the projects at the mentioned university campus are the Center for Business

Development and Transference of Technology, CEDETEC, which is part of a futuristic philosophy called Mission 2015, which is committed to developing research and technology relevant to nanobioindustrial progress for the country in different areas.

In order to accomplish this, the university authorities have created the Congress of Research and Development, which offers work for the alumni and professors of Tec in areas prioritized for this technological invasion, such as Biotechnology and Food, Mechatronics, Nanotechnology, Information and Communications Technology, Sustainable Development, Entrepreneurship, Social Development and Education, among others.

CEDETEC is a place where the efforts of companies, the State, and the university merge, and which aims to promote job creation, attraction of capital, and growth of technology companies and to increase value for the academy.

Tec belongs to another project, promoter of the nightmare technology, called Cluster (q). Cluster, which is located in Nuevo León, aims to develop human capital, financing and implementation of new business projects involving applications of nanotechnology (r).

Among its partners are Cemex (Cementos Mexicanos), the Autonomous University of Nuevo León, Sigma (a leading company in the production and distribution of animal products), CIQA (a major company specializing in the development of new materials), Viakable (strategic company serving major markets at the international level), VAGO Industries (company using carbon nanotubes made by Tec), Arizona State University (with its Arizona Institute for Nano Electrics), Nematik (global company in production of aluminum-technological components for the automotive industry), I2T2 (Institute for Innovation and Technological Transference), Whirlpool, Cimav (Conacyt Center for Research of Advanced Materials) and many others.

All of these institutions, universities and anexes, are still within a much more massive project. We are speaking of PIIT (Technological Research and Innovation Park) located in Apodaca, where a major part of the industrial zone of Monterrey is concentrated.

According to their data: PIIT facilities cover 70 hectares, where the projects of 11 research centers in seven universities converge: the Autonomous University of Nuevo León, Technological Institute of Higher Studies in Monterrey, the Autonomous National University of Mexico, University of Arizona, University of Monterrey, Texas A&M and the University of Texas. At the Park there converge centers of research, development and technology of private companies such as Motorola, Pepsico, Sigma Foods, Viakable,

Qualita, Prolec-GE, Cydsa, Metalsa, Furniture Manufacturers Association, Association of Plastic and MTY IT ClusterLania (s).

As could be read above, Monterrey Tec is not only focused on the area of nano technology, but also has its sights on informatics.

That entire world behind the computer that are creating monstrous global corporations, is obviously another of the gears of the System of Domination.

Every day we realize that human beings are moving away more dangerously from their natural instincts, that they are immersed in a false reality constructed by social networks and the obsessive idea of online updating in virtual spaces.

We live in the digital age, the system is always in constant dynamism and not only have that everyone alienated themselves through television or the vices that civilized life contracts, but also, a giant computer network has been made for the daily superproduction of more automatons who serve it blindly to maintain the prevailing order.

The American neuroscientist Gary Small (t) has said that excessive Internet use causes damage to brain functioning, in addition to altering neuronal stimuli that causes people to reduce their ability to strike up a conversation face to face.

This means that information technology in large quantities is isolating the individual and he or she is becoming a humanoid who prefers to entire spend hours or days at a computer rather than live with his small circle of lovers and/or friends.

In addition this, the daily and/or excessive use of computers and internet causes to diminish the natural capacity we have to capture details in a direct exchange of words with others, for small or developing children, the consequences could be highly dangerous if this way of life of addiction to the computer continues, they could develop attention deficit hyperactivity disorder in an extreme form.

The lifestyle in which certain individuals develop within techno-industrial society does not help at all, but rather pushing them to live in a state of crisis, change and necessary integration into the technological medium, this medium being the social networks.

While more "friends" or visits taken into this Big Brother trap make them feel totally realized, they want to acquire more new contacts and continue contributing to consumerism, and thus, the destruction of Wild Nature (including that of humans).

But Gary Small has not mentioned the consequences of the use of computers to alert people, he has not said this to disapprove of Technology, he has said it so that such problems are resolved in order to achieve science fiction.

Gary and other scientists are already, by means of lasers, stimulating and monitoring neural circuits so that, in the future, many brain functions can be manipulated by means of a remote control. As if this were not enough, they are designing, even now, small implants in the head of a human being that they will be connecting to computers so that the machines understand better than medicine the complexity of the brain (u).

Continuing the theme of information technology, the famous social networks—especially Facebook—have become the center of attention of techno-industrial society, for in this the system sees an important ally for the total control of human behavior, which is itself, an extremely threatening factor to the established order within Civilization.

One of the three leaders of Facebook is Peter Thiel, an American businessman who has proposed the total elimination of the real or natural world and the imposition of the digital world, he has said this.

Analyzing this, we can see that Facebook is not just a harmless communication network, but a social experiment in mind control which the Technological Industrial System is using with great effectiveness to exclude the Naturalness of human contact, that is, to develop in grand form the total alienation of individuals to Technology.

But this perverted businessman has not stood still, in addition to being one of the main contributors to that mind-control tool, he has invested millions in profits into artificial intelligence research and new technologies to extend the life of man through science. In this he has as an ally the Singularity Institute for Artificial Intelligence and to the English biomedical gerontologist Aubrey de Grey, who is specifically in charge of developing, by means of a highly advanced technology, the indefinite lengthening of the lifetime of a human being, and like this, the man made machine has been created!

The huge popularity of Thiel's virtual world is made possible because people get carried

away by their peers, like sheep following the herd without thinking about why they do. They are being led blindly by the attractive world of technological progress and its small but important ramifications for exacerbated, useless, and unreal entertainment.

The characteristics that distinguish these people addicted to using the Internet to interact "socially" are their highly marked feelings of inferiority, plus, the insecurity they show living with others is visible, but having a person "connected" behind a computer makes them feel able to tell them things they did not dare to during a conversation.

This is how Technology is, little by little, finishing with social interaction that is a purely natural impulse; we are not talking here about building relationships of friendship indiscriminately with all people (ITS rejects hypocritical buddy-ism and over-socialization) but within small groups of loved ones or affinities; Technology is separating that natural interconnection, reducing it to emails and digital comments.

Seeing this, we would believe that we are reading a science fiction novel, but it is not so. This is what is happening in reality and to not confront it makes us cowards, softies and accomplices of the system.

There are more and more inventions that are created for the human being to be converted in the literal sense into a machine, an example of this are the microchips embedded under the skin that have been used in first world countries, the consequences of which already begin to show.

The scientist Mark Gasson, member of the School of Systems Engineering, University of Reading in England, has been the first case, which was only in 2010, of the failure of these microchips that had embedded in his body (v).

So we can read that Gasson is the first human infected with a computer virus, surprisingly we are not speaking of a machine is infected by a virus, but of a human being sick with a computer virus! and nevertheless, this idiot scientist feels flattered. Another one of his own already said it: human stupidity has no limits (w).

The push that this type of subject is giving to Technology is alarming, they are testing on themselves their techniques of control and manipulation and then, seeing their faults, improving and adapting them to the majority of the population, who will surely, however, look favorably upon such abjections.

As you can read in this criticism of nanotechnology, information

technology, their effects and consequences, there are many truly strong reasons that we have to have carried out the attack on the Monterrey Tec – Mexico State Campus on Monday morning, August 8th of this year.

Individualists Tending toward the Wild (ITS) has left a package of simulated mail within the campus, which contained an explosive device filled with dynamite, ammonium sulfate (which acted as a poison), a galvanized nipple eight and three quarters inches long, red wires, a small bulb and a battery.

The device was intended for the coordinator of the aforementioned CEDETEC, Dr. Armando Herrera Corral, but it seems that this attack has affected two tecnonerds of one stone, namely the Director of the Doctorate of Engineering Sciences, and a specialist in the construction of robots, Alejandro Aceves López, was also injured by the explosion of our parcel bomb which also caused material damages in one of the buildings inside the Tec.

Indeed as mentioned by the press (x), within the small cardboard box (containing the explosive) we have left a message that the explosion will have fragmented, this message containing a threat signed by ITS. It is useless for experts to reconstruct since they already know what it contains and we are saying it by means of this text.

Certainly, an attack of this nature has not happened in previous years within the premises of this university, but this does not mean that the act is isolated. We have already struck at another university in the past, now at this one, which had a grand public commotion since the wounded are "respectable teachers" (for society), experts in their fields (in addition to that we carried out the attack on just the day the students go on vacation and the authorities inaugurated the Innovation and Technological Transference Park of Monterrey Tec, León Campus, Guanajuato), and so the first attack left one (for society) "insignificant" UPVM guard wounded (y) so there was no such reaction.

As we have already said before, ITS acts without compassion and without mercy, accepting our responsibilities in each act that transfers explosions against those immediately and intellectually responsible for the devastation of the Earth.

It is worth noting that ITS is not a group of saboteurs (we do not share the strategy of sabotage or damage or destruction of property).

Until we are satisfied, we have taken the firm decision to strike at those directly responsible for pressing the natural environment into artificial life, not at the institutions but at the actual individuals.



The condemnations have not done the expected (z), they call us terrorists, those useless members of industrial society, who know that we take this term as a compliment; we repeat, we are not some simple saboteurs placing bombs, we are more than that and if they categorize us as terrorists, they are right, because our goal is to mutilate and even kill these scientists, researchers, professors and other scum who are reducing the Earth to mere urbanized waste.

Within the investigation work is mentioned the participation of the Department of Defense, the PGR, the Interior Ministry (federal), PGJEM, ASE and other corporations engaged in security, from this communication we say: Search what they will, they'll once again be a **joke!**

The leader of the design project of a humanoid robot (Alejandro Aceves López) and one of the two leaders of the Technology Park (Armando Herrera Corral) have tattoos on their bodies (with their wounds) starting from now, the symbols of the anti-industrial group **ITS** [Individualists Tending toward the Wild].

It is logical, we will continue with these acts, and other scientists and the rest of technoswill-ology [the original tecnobazofia more seamlessly combines two words meaning 'technology' and 'pigswill' or 'hogwash' – transl.] must pay the consequences of their actions, and better for it to be by some wild terrorists like ourselves.

Nature is good, Civilization is evil...

Individualists tending toward the wild.*

Notes:

(a) Data from *El Economista*, February 28th, 2011.

(b) First communique of **Individualists Tending toward the Wild (ITS)** for the package bomb action against the director of Nanotechnology Engineering of the Polytechnic University of Valle de México (UPVM) on April 14 of this year. Which left a security guard seriously wounded.

(c) Second communique of **ITS** on the action and a threat of a explosive device against the Nanotechnology campus of the same university May 9th of this year. The result was not published by the press, which seeing that **ITS** had claimed the first attack, decided not to disclose it.

(d) Although we have dissected the term revolution and revolution in our previous communiques, we only have done it within a line, that is, we have critiqued and eliminated these terms when we mean that there are individuals or groups who feel enlightened to proclaim themselves as such. The system has been the example, the system that has made a

joke of “revolutionaries” since the system is the only thing that is revolutionary, the system that has changed everything radically tending to the artificial and disregarding the natural, the principal example being the Industrial Revolution and now the Technological Nanorevolution.

(e) To know more about this term, read the *Unabomber Manifesto: Industrial Society and its Future*.

(f) The rest of the scientists also develop this kind of dominating technology to achieve a high social status by means of national and international, private or public, prestige; however, the altruistic idea that the scientists develop nanotechnology and whatever kind of this to help others, remains completely ruled out.

(g) Data from *El Economista*, February 28th, 2011.

(h) Conference in the Public University of Navarra, Spain. March 9th, 2011.

(i) Term used in the book by Eric Drexler *Engines of Creation: The Coming Era of Nanotechnology*, 1986).

(j) Passages from the book by Eric Drexler *Engines of Creation: The Coming Era of Nanotechnology*, 1986).

(k) Excerpts from the text by Bill Joy “Why the future doesn't need us.”

(l) Here, Bill has not understood very deeply who Ted is in reality. The term Luddite was given to those British artisans who when the Industrial Revolution happened had to leave their jobs because of the rise of modern machines; they, as a response to this situation, began to sabotage the machines, but they did not do so because they wanted to destroy the nascent technological progress or because they had a radical critique of where the system would be carrying us with the machines, but as a simple psychological repercussion of seeing their jobs lost. So, analyzing this, we cannot categorize Kaczynski as a simple Luddite or neo-Luddite because he was and remains more than that.

(m) She contributed also to the creation of a supposed cure for influenza, according to *The Journal of Science*.

(n) **ITS** considers that health within Civilization is a far-out concept; there cannot be supposed health when the whole

[entorno meaning 'environment' as well as 'whole' – transl.] is sick.

(o) To delve into this topic, read *The Most Ingenious Trick of the System* by Ted Kaczynski.

(p) Perhaps it sounds counterproductive to speak out against the technology while using a machine to write these kind of criticisms and claims, but **ITS** has seen it necessary to encourage all those individuals and/or groups to continue to go to war against the system and not stay in critical-literary ambit. That said, we do not in any way justify Technology.

(q) **ITS** footnote explained the meaning of 'cluster' in English – transl.

(r) Information taken from the Cluster vision and mission.

(s) Information from clients and contributors to PIIT

(t) Gary Small, author of the book *iBrain*, is one of the most important neurobiologists in the United States. He is also the director of the Center for Research of Memory and Aging at the Semel Institute of Neuroscience and Human Behavior at the University of California – Los Angeles (UCLA).

(u) Interview with Gary Small: Does the Internet speed up the brain?

(v) Jordan Hall, May 26th, 2010.

(w) Einstein said: Only two things are infinite: the universe and human stupidity. And I am not sure so sure about the first...

(x) “10 facts on the explosion at Monterrey Tec.” *El Universal EdoMex*, August 8th of this year.

(y) “Device explodes in university of Tultitlán; one seriously wounded.” *Milenio*, April 20th of this year.

(z) “CNDH opens complaint for explosion in the Tec.”, *El Universal*, August 8th of this year.

*** translators note:** the group's name, *Individualidades tendiendo a lo Salvaje*, is difficult to translate. *Individualidades* more literally means 'individualities,' and *salvaje* more literally means 'savage'... having more of the connotations of *barbarous undomesticated wildness* than *pure pristine wilderness*, and without as much racist connotation as the English 'savage' has.



Solidarity with Chilean Struggle

Chile is home to a strong anarchist/anti-authoritarian movement which manifests itself militantly around such topics as free education, indigenous struggle (with the Mapuche), prisoner solidarity, anti-neo-liberalism and remembrance of the victims of the dictatorship, amongst others.

The following is a list from 'Liberacion Total' of revolutionary prisoners currently locked up in the prisons there. This list is being constantly updated due to transfers and the different circumstances experienced by the prisoners. Let's also remember the situation of various fugitive comrades, among whom are **Carlos Gutiérrez** (charged in the Security Case), **Diego Rios**, and **Gabriela Curilem**. We hope they never have to be added to this list and never have to set foot in prison. Send all contributions and updates to liberaciontotal@riseup.net

Francisco Moreno
Santiago 1 Private Prison, Block 35

On July 14, 2011, Moreno was arrested during a mass student march and accused of throwing a Molotov cocktail at the Brazilian embassy, injuring one riot cop and leaving another with serious burns. He is currently awaiting trial.

Patricio Gallardo
Alejandro Rodríguez
Santiago 1 Private Prison, Security Wing

Gallardo and Rodríguez were arrested on August 30, 2010 and charged with attacking a Prosegur armored car in September 2009. Both were MAPU Lautaro militants and political prisoners in the 1990s. Their arrests and the proceedings against them were an attempt to link them to the Bombings Case ("**Caso Bombas**") as financiers, but the maneuver

came to nothing. They are currently awaiting trial.

Marcelo Villarroel
High Security Prison,
Special High Security
Wing, H Block North

Villarroel was a MAPU Lautaro member and political prisoner in the 1990s. He is charged with taking part in the September 2007 Banco Santander robbery in Valparaíso and the October 2007

Banco Security robbery in Santiago during which repressive agent Luis Moyano died in a shootout while the perpetrators were making their escape. After a period as a fugitive, Villarroel was arrested on March 15, 2008 together with Freddy Fuentevilla in Neuquén, Argentina. They were then deported to Chile on December 15, 2009. He is currently awaiting trial.

Juan Aliste Vega
High Security Prison, Special High
Security Wing, J Block

Aliste Vega was a MAPU Lautaro member and political prisoner in the 1990s. He is charged with taking part in the September 2007 Banco Santander robbery in Valparaíso and the October 2007 Banco Security robbery. Aliste Vega was arrested on July 9, 2010 in Argentina and later deported to Chile on July 22, 2010. He is awaiting trial.

Freddy Fuentevilla
High Security Prison, Special High
Security Wing, H Block North

Fuentevilla is a former member of the MIR (Leftist Revolutionary Movement). He is charged with taking part in the September 2007 Banco Santander robbery in Valparaíso and the October 2007 Banco Security robbery. After a period as a fugitive, Fuentevilla was arrested on March 15, 2008 together with Marcelo Villarroel in Neuquén, Argentina. They were then deported to Chile on December 15, 2009. He is awaiting trial.

Esteban Huiniquir
High Security Prison, Special High
Security Wing, J Block

Huiniquir is a former MAPU Lautaro member. After his home was raided on March 29, 2008 (Young Combatant's Day), he and other residents were arrested on charges of possession of Molotov cocktails. Out of a blatantly absurd desire to lock him up, he was sentenced to three years and one day in

prison for growing marijuana, plus another 541 days for misdemeanor drug trafficking, even though only a few plants were found at his home. He is currently serving out his sentence.

Alberto Olivares Fuenzalida
South Santiago Prison (Former Penitentiary), A Block

Olivares Fuenzalida was an FPMR (Manuel Rodríguez Patriotic Front) member and political prisoner during the 1990s. At the moment, he is locked up on charges stemming from a number of expropriations. In prison, he has participated in hunger strikes and protests while writing and fomenting rebellion as a member of the January 22 Collective. He is currently serving out his sentence.

SUBJECT TO PREVENTIVE MEASURES:

Rodolfo Retamales
Cristián Cancino
Candelaria Cortez Monroy
Felipe Guerra
Mónica Caballero
Francisco Solar
Carlos Riveros
Camilo Pérez
Andrea Urzúa
Diego Morales
Vinicio Aguilera
Pablo Morales

The defendants are charged with belonging to a fantasy criminal organization. Among them are anarchists, anti-authoritarians, people who have been active in occupied social centers, and former members of armed groups. They were all arrested on **August 14, 2010**, mixed up in the "**Caso Bombas**", and charged as members of a terrorist cell responsible for carrying out 29 bombings.

None of them are currently in prison, but all are awaiting trial, either on probation (having to regularly sign in at their local police station) or under house arrest. The most frequently updated sites with information about their case are solidaridadporlxspresxs.blogspot.com and libertadalos14a.blogspot.com.

liberaciontotal.lahaine.org

Another comrade in Santiago, a vegan and anti-authoritarian fighter, **Cristobal Bravo Franke**, became a State hostage after the annual Sept 11 riots to denounce the capitalist regime. He has been bailed before trial. Cristobal was being watched by police agents investigating the "Caso Bombas". The prosecutor dealing with his case is the same that arranged the frame-up of the August 14 hostages.



Letter from *Mónica Caballero*

From house arrest in Santiago, Chile – **Mónica Caballero, accused in the “Caso Bombas”, writes in solidarity with the comrades of the Conspiracy of Cells of Fire and with Billy, Silvia and Costa.**

In anticipation of the start of the political-judicial-thriller media spectacle known as “**Caso Bombas**”, I am breaking the silence of house arrest to send a fraternal greeting to the comrades in the **Revolutionary Organisation - Conspiracy of Cells of Fire** who yesterday saw the conclusion of their first trial. The exemplary vindictive measures of the powerful have shown themselves in the territory denominated the Greek State.

It may seem a poor strategy on the part of one risking a sentence of 20 years' prison (accused of participation in a non-existent illicit terrorist association and the placing of explosives) to show solidarity with people who declare themselves guilty, but I am not interested in entering the rationale of the oppressors and observing implacably as they imprison the warriors that collide with this society and who, attacking, passed to action with conviction.

Solidarity to those who have passed to the offensive has always been criticized by the pseudo-revolutionaries who see anti-authoritarian practices as youth fashion, and when the war carries high costs they take a distance and become mere spectators of a battle which they have neither the ovaries or the balls to continue, nor is it to make a group sacrifice or deliver oneself easily to the enemy.

But what would happen if you did not make acts of solidarity toward those who have been struck by capital? Is it less dangerous to support those that are legally innocent? I am an anarchist and I am not interested in the laws of society.

Solidarity is not just a high-sounding word of communiques, it is a material and concrete practice.

Wherever they are, an imprisoned anti-authoritarian cannot feel alone. Tomorrow could already be late...

For you prisoners of the “Halandri case”: I read your communiques and declarations, I have made many of your words my own and cherish them like a beautiful treasure. Without ever having had the opportunity to exchange a word with you I call you comrades and I feel your heavy sentences in my bones.

The hegemony of power uses (will use) the same strategies. The trial that is being carried out in this part of the world is a bad copy of other trials, and your trial will be a model to be followed for many governments : it will be “the great anti-terrorist victory”.

But all this happens where there is the most beautiful disobedience. Ideas cannot be defeated, indeed they reinforce themselves in others that hold them carved in their chest.

I imagine the pleasure on the faces of the guards at seeing the bodies of such worthy people behind bars. Anger and disgust fill me thinking about it. Prison, death and escape are in the DNA of the unyielding, they are the cost for having bitten the chains.

Walls and borders separate us, ideas unite us.

A tiny gesture... I hope it will give you a smile in these hard times.

I would like to take this opportunity to send a hug of solidarity to Silvia, Costa and Billy

I give you a poem by Sandra Trafilaf, political prisoner of Pinochet's military dictatorship, written around 1984.

“Fences and metal doors surround this underworld trying to imprison our joy of living and loving, the letters of my comrades are fluttering in this improvised writing desk cries and voices from afar mingle with their words confused, dark memories of murderous volleys and all the same I fill up again with struggles and victories. I am not alone.”

Mónica Caballero

An anarchist awaiting trial

Ps: I would like to thank each individual and/or collective that spreads each release and makes possible interaction between comrades.

With the Rebels... Always!

Us, anarchists, we shouldn't forget, not even in those moments when a black defeat called us towards prudence, the valiant person who fell for Anarchy.

We can't see from their fall nothing else but will-power for solidarity.

To say they fell because they were a dreamer, or because they were absorbed by theatrics, or dismiss them because they put their fist or chest further out than some accepted line or because it is not of this other experience - this doesn't only sing towards disorientation, but something worse: It declares us superior.

That would be like beating them often after their fall.

We shouldn't do this. Not only for this man or woman, but for all the multitude. These cases, many times, creep up over us, it is unfortunate. Games of freedom and life for causes that seem mean or inopportune.

For the triumph of a strike that left things as it was.

Go to the cemeteries and say they were crazy or to prisons and dictate to the cons some sanity, that is even worse, it's repugnance.

The individual rebellion, or the towns rebellion, will not be, and we all agree, the entire revolution, but it is its nerve and its essence. It's the feeling of this, that without it there wouldn't be any anarchists now nor any anarchy.

Fuck! We have to learn from our defeats, but not from its possibilities and signs but from will-power and consciousness. For more firm solidarity for the fallen and for more action for those who are still on their feet.

Not so we can be their leaders, but to be, more than ever, their comrades.

Always with the rebels!

From “*Carteles I*”, by Rodolfo Gonzalez Pacheco (1882-1949)

TORTUGA PRESENTE!



HARD NEWS FROM CHILE :

Luciano 'Tortuga' Pitronello Schuffeneger, a young Chilean comrade in struggle (22), risked his life to carry out an explosive attack against a branch of Santander Bank in Santiago on the 1st of June 2011.

During the operation he suffered a tragic accident, which left him with serious injuries, now he has awoken from his coma into the jurisdiction of the police and family environment with a judicial process which begins on 22nd September. After a period of recovery, Tortuga has been released from the hospital and now a judicial process is starting against him. Emotionally, Tortuga is managing his emotions so that he lives every day trying not to raise his expectations, to be clear about the incident that affected him and the uncertain situation in which he's located. He feels very strong, positive towards life, wants to recover and he will. Ideally, he wants to live in one place to share his life with his partner and daughter (of 3 years old), seeing their friends and comrades.

A fighter knows that they will overcome any obstacle and that is Luciano's purpose.

International solidarity with Luciano Tortuga and his partner, daughter, friends and affinities.

Active Solidarity with Luciano Pitronello, Tortuga

For the spreading of action

Anarchist and anti-authoritarian dissidence has grown explosively in Chile since 2004. In the streets, neighbourhoods and universities a presence has increased without a doubt, showing the rejection of authority, State and Capitalism.

In this context many diverse groups have decided to pass to the offensive illegal struggle against the State.

In this optic they have attacked various bank agencies, police stations, churches and amusement centres of the bourgeoisie and the rich with explosive devices.

Each one of the attacks is claimed in political communiques with names of dead fighters we want to remember. They are carefully planned not to hurt or damage anybody, only the structures chosen to be attacked.

This fact is not insignificant, because there is evidence of a precise recognition of what is the enemy, and where it hides itself, not confusing it with anyone. This demonstrates in the long term, a projectuality of struggle and not the simple desire to appear, as happens with militarists drifts, the adrenalin fetish, or ego-driven action. So, the attacks follow one another, increasing in boldness and complexity over the years. Power is tricked from the very interior of the panoptical city, which is why it is made to feel the hysterical rage sweating out from the ministerial palaces. So the hunt begins, the judicial but also media persecution unfolds. Known anarchists, ex-political prisoners and those who have transformed practical vindicated solidarity into a continuous way of life, are threatened and persecuted by pro-government and official means.

After years of investigations, interception of telephone calls, pursuits, shootings and search points, the diverse police organisms are incapable of finding the people responsible for the attacks.

But one freezing dawn of the month of May was to make the police lighten their

step. The 22 of May of 2009, anarchist comrade **Mauricio Morales** (27 years) is killed. The explosive charge that he was carrying blows up in his hands, killing him in the act.

He was on his way to the gendarmerie school, an institution that has links with the jails of the whole country, directly responsible for the confinement of hundreds of thousands of prisoners.

Following the death of the comrade Mauri the police immediately dart towards his surroundings and circle of comrades. So, the anti-cultural spaces that Mauri visited are pointed at and attacked, the same day and over the following months. Houses searched, comrades kidnapped, okupas (squats) are evicted and the circles are narrowed. Beyond the accuracy or falsity of the conjectures of power, what is certain is that those with relations of affection and comradeship will be struck and harassed.

Anybody that has shared something with the comrade Mauri and who does not accept remaining in silence as a form of memory, will be immediately swell the list of suspects.

In spite of the adverse context, there are still clenched fists, comrades that do not shut up, that are still not resigned... there are those who smile with each overflowing act of rebelliousness. The pain is terrible, but many attacks change the pain into rage. The permanent scar will remind them every day of the loss of the comrade.

The attacks follow and the look of shame on the powerful takes a walk exasperated, because direct action even arrives two blocks away from the president's home. The anarchists are laughing and they are laughing loudly.

Power will take revenge for its incapacity to discover those responsible for the actions, attacking 14 comrades, prisoners, under the gross and fictitious accusation of forming an illicit terrorist association. This group would be responsible for at least 30 of the attacks produced in the capital city.

The investigations, denominated by the press the “**Caso Bombas**”, forcibly and capriciously regroups 14 people who did not know each other, that have no links in some cases, even politically.

The charges that weigh on the comrades are a gross and ignorant blow, because historically anarchists have never have regrouped around a leader or cupola. The illicit association, as a concept, attacks the basis of anarchist horizontal organization, the only real thing about the application of this charge and concept is the increasing of possible sentences.

Power is smiling through the press, because revenge has been unleashed on a diffuse area that questions the very existence of authority. It's raining insults and the fear is spreading, making many retreat and stay in silence and remaining silent as their only answer.

In spite of that, not everything is silenced, there still exist those who use all the instruments possible to fight against power.

Sadly, on June 1, of 2011, a terrible accident stains a new date in the calendar with blood. That cold dawn comrade **Luciano Pitronello, Turtle**, (22 years) takes the terrible blast of the shockwave of a homemade bomb placed in a bank. The comrade Turtle advances wounded and in shock, while the security cameras record those crucial minutes. The fire devours his clothes while his steps are disoriented by the pain.

The press arrives at the spot almost immediately. Like the good mercenaries that they are, they point their cameras with morbid intention to hurt the feelings of Turtle and his dear ones.

This is the way that the comrade is filmed: wounded and naked, covered in gunpowder and screaming in pain. These images will be repeated continuously as the best advertisement of the misery that represents capital and its culture of arrogance.

“A comrade is wounded and in the hands of the police, that is reason enough to support and show solidarity”....

Turtle is transferred to a hospital, where his right hand and three fingers of the left

one are amputated from him. His eyes are seriously damaged and he is only able to distinguish indistinct forms. His hearing has also been damaged, and he has had dozens of skin grafts of his own skin.

He is badly wounded and his condition is serious. Even so, he manages to go forward, to push his body in spite of facing a very complex situation, as much in terms of health as in the moral and judicial consequences.

Almost 4 months after Turtle's accident, the comrade left the clinic where he was being held, and transferred to the home of his mother, where he remains under police and family monitoring.

Sadly, in all these months, not only has his nuclear family collaborated with the police organisms giving the names of Turtle's circle of friends, but they have also publicly discredited the ideas and way of life of our comrade Turtle.

This lamentable fact reminds us of other experiences, where even brothers or couples decided to collaborate with the police, due to fear or for economic reward.

Very different from the combative and supportive attitude that other parents and families who have come out into the streets for many years, demanding the freedom of their dear ones or rescuing their names from oblivion.

Respect for the ideas and decisions of their sons and daughters is essential for those who do not become collaborators of their relatives's enemies.

Turtle's partner, with whom he has a 3 year old daughter, has been supportive of the comrade, but also has been the target of the revenge of the press and of justice. Her home has been raided and her personal life has been put on display as a way to break her morale.

Face to face with the enemy

This September 22, the comrade Turtle will have to face the formalization of charges in front of the Chilean judges. That day Capital, the Chilean State and its powers, will wreak revenge on the comrade. Revenge that has been meticulously orchestrated and prepared, for every detail strikes him accurately.

Comrade Luciano, still convalescing from his wounds and wearing a special suit for

burns, will have to appear before a crowded room not only of judges, lawyers and gendarmes, but also of mercenary journalists. Who will no doubt photograph each of his wounds and film any difficulty the comrade has in moving.

Therefore the revenge that he will receive is composed of two factors, one entirely judicial, because the comrade will face a court who represents the bourgeois and democratic social order. A court that will not hesitate a second in sentencing him to one long sentence in some modern extermination centre. With this, looking to give a clear signal to all those who decide to go beyond the submissive citizen routine and the peace of cemeteries imposed by normality. But a second aspect, no less important, of the revenge orchestrated by Power against Luciano, has to do with the level of media exhibition.

The morbid spectacle that they will erect in that room of the court, has the aim of destroying the comrade, to make him collapse politically and psychologically, to attack his moral and annihilate it. As also to strike those close to him and who are like him and support with him.

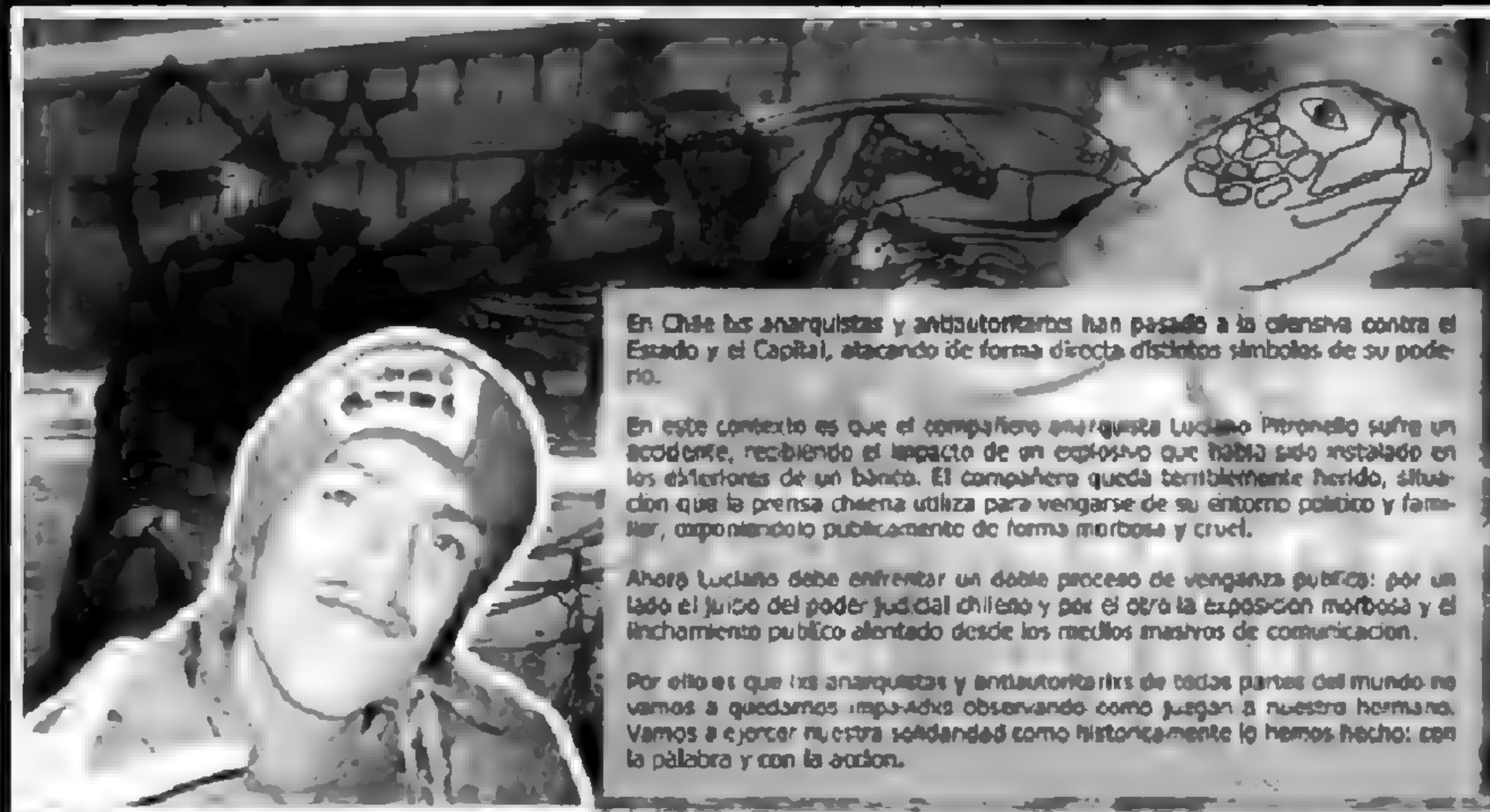
Power yearns to turn the life of our comrade Turtle into the example of punishment, to instill fear and stagnation into all the dissident sectors of the democratic theatre.

By punishing Turtle, they will try to punish all those who refuse to swallow the story of the social pact; there are already groups, anarchists, who are taking upon themselves an open offensive against capital state/, with its symbols and organizational forms, like also all the groups and individual students that in insurrectional ways are taking to the streets and leaving in them the sweat and the blood, after long days of confrontations with the police.

All of the context lived recently on that piece of land named Chile, constitutes one more of the scenarios of the social war like in various parts of the “globe”.

The overflowing of the “citizen protests” of the uncontrollables, once again surpasses with deeds and words the desired social control and sense of normality that is installed through mass means.

QUE NINGUN GUERRERX ESTE SOLX...



En Chile los anarquistas y antisautoritarios han pasado a la ofensiva contra el Estado y el Capital, atacando de forma directa distintos símbolos de su poderío.

En este contexto es que el compañero anarquista Luciano Pironello sufre un accidente, recibiendo el impacto de un explosivo que había sido instalado en los estantes de un banco. El compañero queda terriblemente herido, situación que la prensa chilena utiliza para vengarse de su entorno político y familiar, exponiéndolo públicamente de forma morbosa y cruel.

Ahora Luciano debe enfrentar un doble proceso de venganza pública: por un lado el juicio del poder judicial chileno y por el otro la exposición morbosa y el linchamiento público alentado desde los medios masivos de comunicación.

Por ello es que los anarquistas y antisautoritarios de todas partes del mundo no vamos a quedarnos impasibles observando como juegan a nuestro hermano. Vamos a ejercer nuestra solidaridad como históricamente lo hemos hecho: con la palabra y con la acción.

SOLIDARIDAD SIN FRONTERAS CON LXS REBELDES EN CHILE

It is in this same path of struggle and action, of persistence and courage, that Turtle took words and dreams, turning them into arms, attacking in spite of the possible consequences that we all know.

The State/Capital through its legal/mediatic/policial institutions is trying to establish its authority unquestioned. Public defamation, repression, jail and bullets will be some of the varied weapons that they will use with in the object of breaking the will and the actions of the irreducible ones that do not look for dialogue, because they are consumed in war against all authority.

In that sense fear, paralysis, passivity or silence concerning the situation that faces Luciano means to hand oneself over to the enemy. Our resignation against what happens with the comrade will give a victory to power and its control mechanisms.

The role of the journalists/police in the conflict.

The State, shamed by the lack of concrete results to give the people charged with the explosive attacks, is elaborating ridiculous theories, that they are trying to sustain with police stupidity, mass media and massive indifference. Lamentably, Turtle's accident grants them the perfect occasion to create an immense apparatus in the style of the old Roman circus to apply its laws.

In this process of public lynching not only police and judges have become jumbled, but the great mass media, who play a fundamental roll. Contributors,

accomplices, collaborators and central place in the power relationships.

Not only do they work openly with the police, in addition they do not scrimp in efforts to publicly and morbidly exhibit the bodies of the comrades in the prisoners' dock, exhibit their wounds or their dead bodies.

They exhibited our brother Mauri, showing his dead body, causing deep pain to his dear ones and comrades. They invented a supposed interview to false comrades of Mauri, eager only to discredit him and systematically attacked his surroundings of affection and commitment. They validated with infamous news articles, all the repressive game of the bomb case.

The insult that we have received from the journalists cannot be forgotten, it cannot be standardized and ingenuously believed that they are just the excesses of precise people. They have attacked, they have harmed our dignity and the privacy of our brothers and that humiliation must be returned, blow by blow, until they back down.

It is the work of the press, more and more committed in the direct fight against those who take up the offensive, that has generated gross stereotypes of those who fight. Their news articles instill paranoia and demonisation, generating concepts like "vandals", "soulless" and "violent", to mention a few.

In these days they give a prize to the good citizen, decree the minute of fame,

Note for Luciano

We'll never forget the morning, where news flooded through of the accident that had happened, the moments that changed it for all of us here, in that hard time, where we were stunned.

Although we've never met or known each other, we know very well the desire to attack the banks, and it felt like my brother and comrade had been harmed. Nothing will ever remain the same it was.

Not knowing your situation, we made a deep thought, that you would choose the life or death that only you would choose, that nobody would dictate that to you - what your life or death will be - as we contemplated news of your coma and injuries, and how we would commit ourselves to direct action.

Sabotage is the gift of life to itself. I couldn't write meaningless sentences in this regard. It is not a matter of you or us, only our common struggle and never ever giving up, and we remain with our deep thought that you chose life because you are stronger than that death, and stronger than the death-system itself, and have more life to live, and gifts to give, from the place of shadows which you have crossed.

Some anarchists

for the stupid idiot ones that collaborate with the control organisms, or assume reactionary positions as informers in the student mobilizations.

But the footmen journalists have not stopped there, they took a further step in persecuting, coarsely denouncing and defaming the comrades in incredible ways. They have arrived at the point from which journalists like Max Frick and F.A.V.P. appear as protected witnesses in the "Caso Bombas".

Their testimonies, plagued with lies and personal revenge, are trying to condemn the comrades in one of the most media orchestrated cases of recent times. For their declarations these two idiots receive protection and money from the State... their lives get fat and comfortable, while our brothers undergo confinement.

It is against these facts and against the police attack, that we must make clear that revolutionary solidarity, internation-

alism and active memory are substantial and indissoluble elements in all the process of struggle.

To the comrades who are in the front firing line receiving the blows of the power, we, from this small written gesture, shout with all our lungs: solidarity, memory and action!!!

All those directly facing Capitalism are our brothers, and we shout tears for those no longer physically with us. We have not forgotten them, we are all with you and in all the possible ways, always present, eternally present.

This is the moment in which the slogan "nobody is alone in the social war", must acquire a special practical meaning. It depends on us, certainly, and on our real will to realise the common effort of solidarity.

All actions are extremely valuable and urgent: letters, pamphlets, discussion, agitation, bombs and fire, are feeding the indomitable spirit of our comrades.

For that reason the call is to organize solidarity this September 22. We must make our brother and comrade feel by means of all type of gestures, that the fighters of all parts of the globe are sharing this hard trial with him. Because the fight for freedom is one, inside and outside. Forgetfulness and silence... are characteristic only of traitors.

Debate, spread, attack, not one step back in front of the enemy.

Fire and more fire for Capitalism, their defenders and their false critics.

A fraternal greeting and total support to comrade Luciano at this difficult moment and those that may come. Rebel spirits: they are not satisfied with being affected by what happens to Luciano... from words to acts, the actions will make us brothers, no matters how dark the night appears.

Active solidarity, with the comrades in Chile, Greece, Switzerland, Mexico, the USA and all the accomplices of the revolt in each corner of the world.

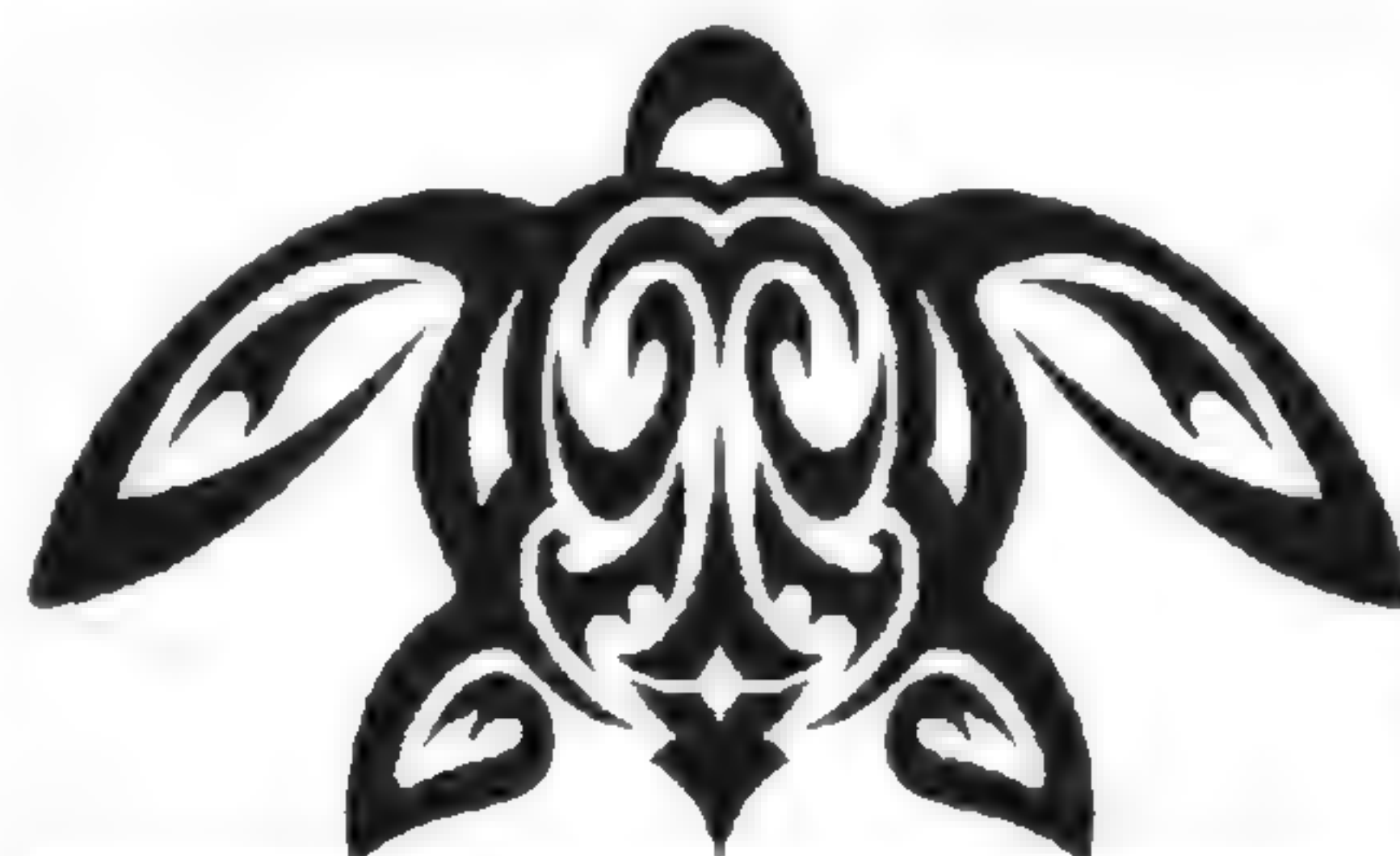
Freedom to all political prisoners! Fire to the jail, flight to the rebels!

To the streets for the young people

assassinated during the student protests: **Manuel Gutierrez** and **Mario Parraguéz**, we do not want bourgeois justice, we look for revolutionary execution

In memory of our dear comrade **Claudia Lopez**, young anarchist assassinated by the police on September 11, 1998 in area of La Pincoya.

Black September of 2011.



El Tortuga

Poem for Luciano

we stand, el tortuga,
steady and strong,
held like all the people
before us and beside us,
on the turtles back

your shell catches our tears
of joy, of sorrow,
fresh hollow-ways down which we slide
into new worlds,
delighted as children,
carving deeper into freedom
with every thought of you

we do not know you,
yet we feel you, brother,
and we felt each moment

we send you the deep valleys,
the falcons calling across blue sky
the sunsets which pour light into the hills
like evening wine into vermillion cups

we send you the strike of a match,
the midnight routes,
the anarchist plots hatched amongst
the looking-glass swamps
and embroidered trees
the joy of a bulls-eye on a paper wall

we send you our vision with which we also
walk into a future we cannot clearly see

you walked strong and blind,
injured but unbowed
by the flames you set against the enemy

and we lend you our own hands
setting their own flames
against the same enemy

we share with you
the stealth of the night air
which only the saboteur knows,
guided by owls through the underworld,
the scent of dark grass, the cooling concrete,
the quiet dust,
the moonlit stench
of abandoned alleyways,
the startled thwack of wings in the trees,
that spectacular, lonely wind
exhilarating determined skin

the sudden flame in the dark

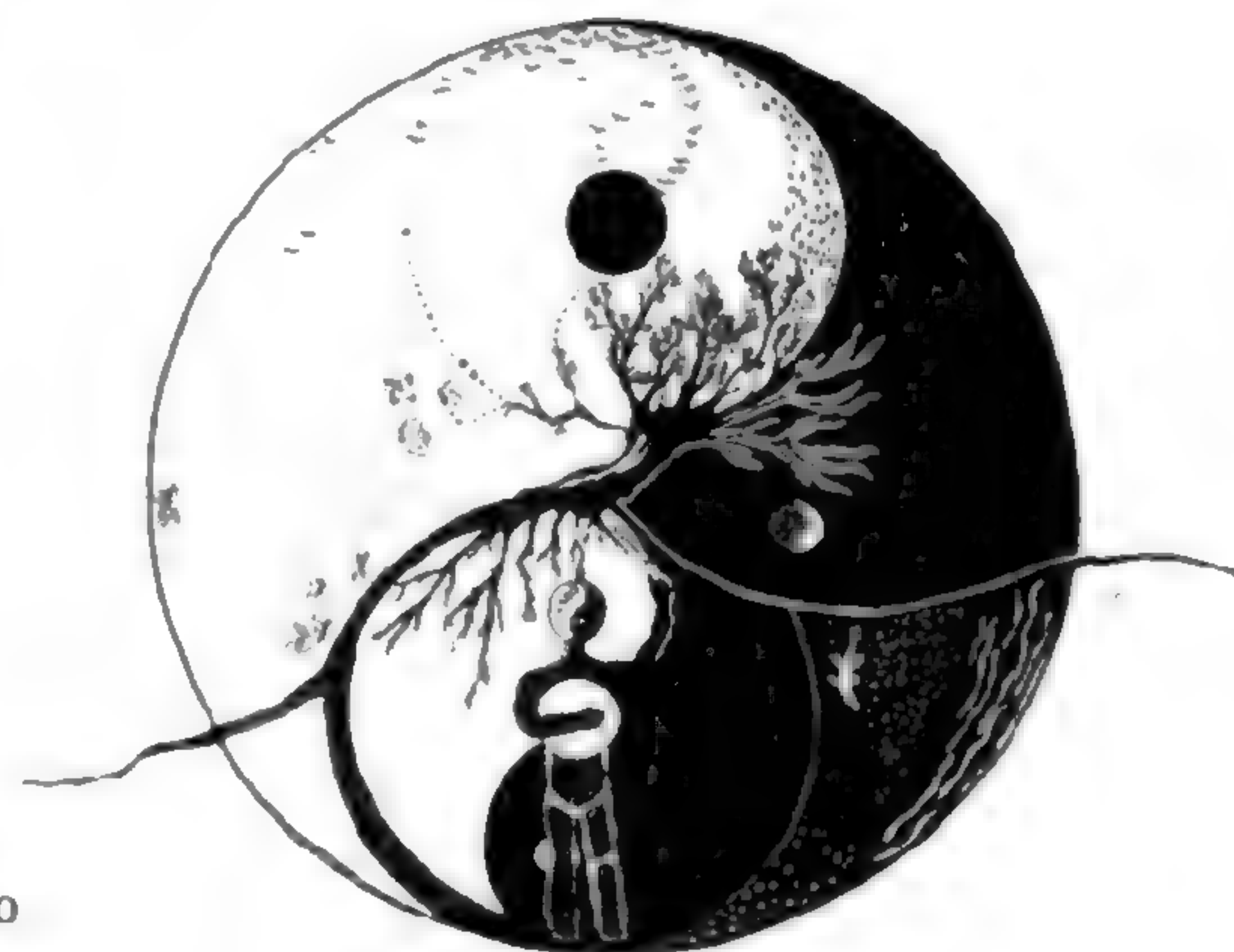
el tortuga, we too know the feel
of those guerilla nights
when only the present moment exists,
when only war walks masked
through the sullen, daring streets,
provoking sunrise
and the awakening of life into
the promise of a better day than today

those nights are ours too
and in our sleeplessness,
we send you our dreams

remember, el tortuga,
if you are held now in the hands of our
jailers, you are held more tightly
in the hearts of your comrades,
known and unknown,

and for those of us who accept
that we will all, in the end,
be burnt by our own fire,
we take strength from the fact that
even in flames you did not kneel.

LL.



The rebellion continues... until total liberation!

Circulo Individualista Aves del Fuego
(Individualist Cell of Birds of Fire)



"We fight for the liberation of the individual. For the conquest of life. For the triumph of our ideas. For the realization of our dreams. And if our ideas are dangerous, it is because we are those who love to live dangerously. And if our dreams are crazy, it is because we are crazy. But our madness is our great wisdom..." [1]

There they were, the voracious youth again, destroying everything, erecting barricades, clashing with police, nothing could stop them... There is fire and passion in their hearts, love and hatred on their insides, courage and decision. The beauty of chaos has returned to grace the streets, it is not only fire that adorns the asphalt, it is also the energy of the youth, the abolition of the sexes, everyone in the struggle... Will this struggle bear fruit? To want to study just to be someone in life? The individual who goes searching for real happiness, does not stop at so little, she knows that she can educate herself, and although that path is longer, that doesn't make it less interesting, because everything else is interminable...

To raze the school is possible today, like it was done in the colegio Guillermo Cruz de Estación Central, in the colegio Gabriel Gonzales Videla, that sheltered the students of liceo Insuco 2 from the earthquake and also the Polytechnic of Arica; those places intentionally lit ablaze by those beautiful pajarrillas who understand that this destruction is a great step towards the conquest of life...

The journey is intense and difficult, it always has been, when individuals fed up with their miserable conditions organize and attack. One cannot be afraid of those who organize only for one specific goal although it is only to destroy, because at this point we know that to build, we must destroy... And all the reasoning these petty politicians supposedly have when they talk about the problem of education, does nothing for anyone, because the discontent grows and advances, although the bureaucrats and businessmen almost always end up winning. And they believe that to repress passion is a simple thing, that with a little tear gas and a little water they will snuff it out, like any other flame, so they will have to be reminded that they are wrong, again and again, those idiots. The night always illuminates our steps, just like free love allows us unlimited bliss, to find us with the beautiful silence of obscurity, or at the feet of the fresh rays of the rising sun;

(rays which don't caress those awkward workers drooling over the bus windows and subway glass), running into the heat of a barricade, it's magic, like something supreme, or can only god be supreme? We burn the churches with their pedophile priests inside, we watch those cowardly abusers from the front to spit in their faces... another day comes, but this is one of the beautiful ones, because we will combine the sun that caresses us with its heat with an emancipatory fire full of joy and hope...

Here are the barricades again, with those sensual forms we are drawn by the fire, which one day happened to arrive at a La Polar warehouse stocked with dirty merchandise. But the good guys are coming, the firefighters, those most contemptible beings, those infamous voyeurs, who complain about being hit with rocks when they were going to put out the fire, but we still remember when they gave their ladders to the police to evict the people of Andha Chile who were squatting the Mapocho for a decent living; cowards always in the service of authority. The individual who moves toward the greatest happiness possible, will never stumble, her journey is unique and without equal, there is nothing that can stop her, not the cops in red who beat her with sticks, not morality imposing its limits, not the police infiltrators who dirty her path, not the din of their sirens to silence her...

"We banish those terrible mores from ourselves completely, like evil men who for so long have caused us harm" [2], imposing norms, morals, discipline, gods and their idiotic doctrines, we always forget society and its dominions, and cast ourselves naked into an encounter with our inner beings.

Today it is time to kill the cops in our heads, and this, to be sure, is a great battle. It's much easier to throw a rock at an armored truck and believe that, from this act, liberty closely follows. It's much easier to spend hours and hours talking about revolution and organization. It's much easier to believe that going to a free university will change the world. Students, don't be fooled, remember that those who control the world also attended the university, and to their disgrace, some studied for free. And what did they become? Heartless beings capable of torture in their jails and murder for a few cents, and what do you say now? That you'll be another? This remains to be seen...

Liberty is a vital and absolute force, this must be what unites us, whatever other demand will fade away with time, but if we reach any understanding of the vitality of the conquest of the individual's own life, there will be no law that can stop her, no fear that paralyzes her, no chains that bind her, no gods that punish her as she advances firmly toward total emancipation! There are those who still believe in revolution, and to them we say that ours began long ago, at the moment we decided to stop being sheep and became individualist and nihilist anarchists.

So, we're not scared to tell them that today, social revolution is impossible, because this society is rotten at its core, as a product of which the individual was slowly fitted with values and a moralism that destroys her completely, and how? A taste of the whip and its punishment, of a militarized education, of the opus dei of supernumerary catholicism, and of a bourgeois Christian democratic tradition; etc... basically, of the system. And what's worse, those people feel proud to be humans and not animals, and as though this was not enough, they enslave and indiscriminately use the animals to lengthen their miserable lives. Thus, we despise humanity, simply because their submissive and alienated behaviors that make them modern slaves, are not within us.

In this world of sickness, *"we feel alive when we shudder with the perfume of the flowers, with the songs of the birds, with the crashing of the waves, the sound of the wind, the silence of solitude" [3], we feel alive when we tremble with the heat of the fire, with the caress of chaos, with the nights of revolt...*

"We rushed into the chasm, to respond to the voices of our dead" [4], they who died fighting with weapons in their hands and immense golden stars in their eyes, those who are immortal like el punky Mauri, like Claudia Lopez, who on any given night found themselves facing death so gracefully. Yes, because those of us who choose to live an intense and dangerous life, death receives us with open arms, caresses us and kisses us... Why don't we fear death? Because "we are used to thinking that death is nothing to us, because everything, good and bad, resides within sensation and death is the deprivation of the senses. Death is nothing to us because when we exist, death is absent and, when death is present, then we no longer exist." [5]

"The wise (the fierce individual) neither refuses life nor fears death, because to her, it is not a burden to be alive, nor is it an evil not to be." [6] It's true, we want everything, we dream of huge banquets and shun bread and tea, we want grand orgies and reject monogamy. We believe in free love because we know "that jealousy, and exclusive romance, conjugal fidelity, kills off part of the self, impoverishes sentimental personal-

ity, narrows analytical horizons, among other things. And furthermore, in love as in almost everything else, it is only abundance which annihilates jealousy and envy...” [7] we want to run together with the animals in the fields and the forests, we want to bathe naked on the beaches, rivers and lakes and not end up at a precinct for indecency. “We reassert the right to live naked, to take off our clothes, to wander naked, to join together among nudists without any concern of discovering the body’s resistance to temperature, this is to affirm the right to the disposition of individual corporeality...” [8]

If there are those who belittle our beautiful solitude, then we propose to them free association, instead of a society (society = membership by force). We are egoists, but our egoism is generous. What does this mean? That we can give to and concern ourselves with someone who we consider our friend, simply because it is a chosen emotion, unlike with comrades, because in most situations you don’t choose them, you simply encounter them in some global or particular conflict and because of this you cannot expect anything from them.

Chilean society is convulsing, it knows there’s a conflict and doesn’t know how it will end, there are students wounded, two dead and a few in jail, there are others on hunger strike, the tension increases, it’s visible in the streets every time there’s a day of action and protest, the confrontations between pacifist and violent protestors keep on increasing, so much that they have struck and snatched the masks off of some encapuchados. Careful, citizens, civil war doesn’t frighten us... Liberatory violence is the only way to put an end to the daily suffering of the individual and the cruel tragedies that scourge the humans and animals of this earth.

Violence is only justifiable when it’s necessary to defend oneself, or if you wish, others from violence. The oppressed and poor are constantly in a state of legitimate defense, so their violence against their exploiters and oppressors are always justified. Besides, for two to live in peace, they have to both want the peace; if one of the two insists on wanting to force the other (by hunger) to work, study, or follow their laws, the oppressed, if they want to maintain their dignity as individuals and not be reduced to the most abject slavery, in spite of all their love for peace and harmony, they will have no choice but to resist by force with means appropriate to the circumstances...

Any real change will necessarily be violent, though violence on its own may be harmful. It has to be violent because it would be madness to hope that the privileged would recognize the pain and injustice their privileges cause and decide to voluntarily renounce them. It has to be violent because

temporary revolutionary violence is the only way to put an end to the much greater and perpetual violence that has enslaved the large majority of humans and animals...

Today we want to present the individualist-nihilist anarchist viewpoint of this conflict, as well as to revive the ideas captured on paper that some people have made tangential. Our intention will never be to speak as authorities or lead a flock.

We are the negation of negation, we are a nightmare for those who seek hegemony over anarchism or continue with the old and rotten concept of class war, we are clear about what we desire and believe, we’re not interested in making a good impression on people, for us the class war is dead, the poor steal from the poor, in the streets it’s the proletariat who represses the in the insurgent proletariat, the modern slaves who add a link to their chains each day, who bow down to consumerism.

What would the people do if we shut down all their fast food joints?

What would the people do if we burned all their stores?

What would the students do if we tore down their schools and universities?

What would society do if they destroyed their beloved phone and internet towers?

To summarize, what would proletarians do if we gave them back their life? We believe they would search for us until they found and killed us, but what they don’t know is that we are already dead, and sadly, the dead cannot be killed...

The revolt is here, we must increase our participation, our generous egoism needs to contribute, for now, to the struggle, to gather and organize ourselves for specific ends such as destruction, enjoyment, loving camaraderie, encounters with chaos, advancing towards the dawn [or awakening] of the creative nothing, then returning to our hiding places, to rejoice and dance with the birds, to nourish ourselves with the energy of the trees, to feel the ocean breeze, to hear the lovely melody of the wind...

We have already said it and we’ll say it again: our revolution has already begun, we make it from day to day, making free love, declaring ourselves against every god and religion, deconstructing the dominating language that they imposed on us, openly opposing any society, we make it when we stop being men and women and become unique human beings.

They complain, with reason, that individualist and nihilist anarchists don’t have a program or offer a pseudo-revolutionary

project, nor are we interested in inserting ourselves in any type of society. To put it quantitatively: among boundless occupations, ours is the search for total satisfaction, endless joy, pleasure, eternal happiness, the individual revolution here and now. After all, we’ll tell them: only time will tell who achieves their goals...

“It is the hour of the social tragedy!”

We will destroy, laughing.

We will burn, laughing.

We will kill, laughing.

We will expropriate, laughing. And society will fall. The fatherland will fall. The family will fall. Everything will fall, since the free man has been born. The time to drown the enemy in blood has arrived... [9]

For an International Union of Egoists.
At dawn, night will fall!

Bibliography:

1, 4 and 9. Renzo Novatore. *Towards the Creative Nothing.*

2, 5, and 6. Epicuro. Various texts.

3. Emile Armand. *To Feel Alive.*

7. Emile Armand. *Love Between Anarcho-Individualists.*

8. Emile Armand. *Nudism.*

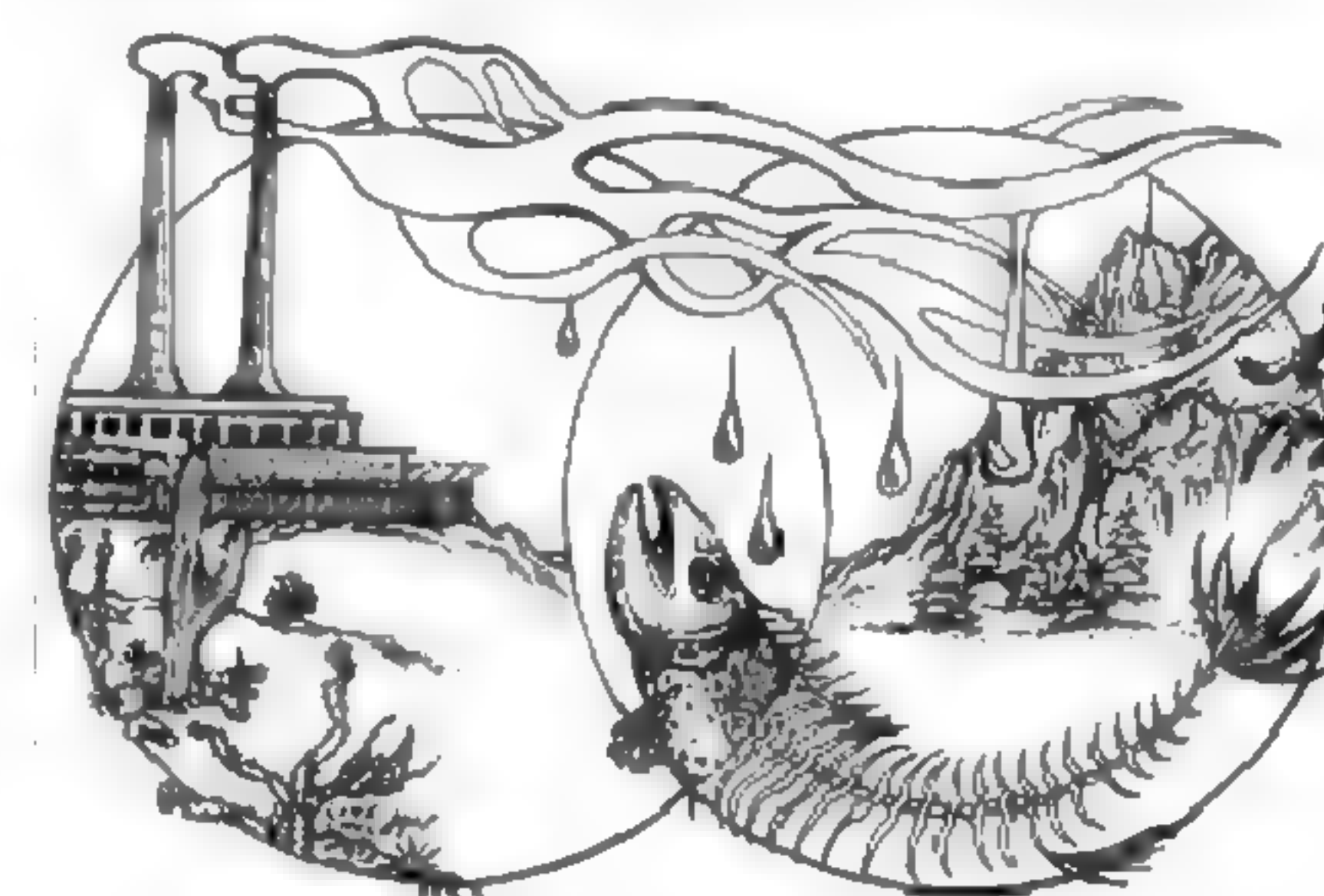
Note: If we have decided to use some quotations literally and others only in partially, it is only to bring up individuals who gave their lives in thought and action to an ideal: **INDIVIDUAL LIBERTY!**

Note 2: A giant embrace to the **Conspiracy of Cells of Fire**, especially their prisoners, for their enormous contribution to the individualist-nihilist struggle.

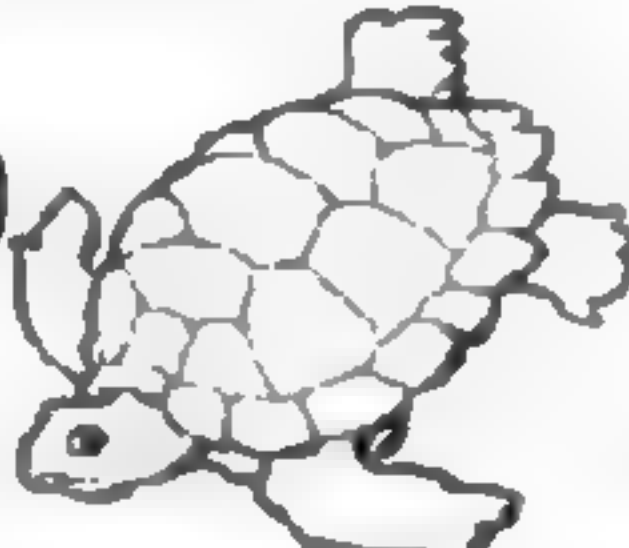
Note 3: Greetings to all those in the **FAI/ Federacion Anarquista Informal.**

Note 4: Love to all prisoners.

Note 5: To our dear brother Luciano: only with violent direct action will we pay you homage, our hand are now also yours, and very strong.



Santander bank attacked in Mexico



This is the claim of responsibility:

[June 2011] : The first day of this month, a piece of news shocked our consciences. A comrade thousands of miles away from where we are had been wounded in action; his name: Luciano Pitronello. ...

The press, the authorities and, even more, the Chilean society make fun of your condition, but there is a saying: *He who laughs last laughs best*. And we laughed to see the shattered bank in which we detonated an explosive charge of a little less than half a kilo of black powder consisting of two canisters of butane gas, a bottle of gasoline and tied tightly together with annealed wire, within the ATM area of the Santander bank in the bleak town of Tultitlan in the State of Mexico, yesterday **June 29th**. ...

The deafening sound of the explosion last night carried your voice, those of your friends, our voices and those of our unknown comrades in whatever parts of the world.

The inept police observed our action, the damages caused by our improvised explosive device, impotent as always to have not foreseen a similar blow to a bank that now has become a global objective since Tortuga was gravely wounded in the streets of Santiago, so in Chile, Argentina, and now in Mexico we have attacked it.

Santander has no escape, because while as long as there are individuals who act in solidarity and arm themselves to take to the streets to illuminate them with fire or with the brilliance of broken glass in Santander's branches, propaganda by the deed will continue to prevail, the authorities will continue to look at each other without knowing what to do in such situations, so even though we fall prisoner or dead, they cannot stop the war that they have started many centuries ago—to be precise, since the beginning of civilization and agriculture.

**Tortuga, this was for you, you fucker!*
Direct solidarity with the anti-social
prisoners of Greece, with the eco-
anarchists of Switzerland, Mexico and
the United States.**

**Chaos has returned for all those who
thought that she was dead.**

Against all domination,

**Earth Liberation Front / International
Network of Action and Solidarity –
Informal Anti-Civilization Group**

* "fucker" as a term of endearment – transl.

Burning Barricades on Highway 5 South in Curicó

Communique:

Attack for Vengeance

We decided, on the basis of informal organization, to take vengeance, first of all because of the hurry of our lives, contaminated by the poison of reality, that we inject this disgusting society of subjugation and servitude, and furthermore to solidarize with those who feel in their own flesh, the brutality of positioning themselves at war against authority from within the dungeons...

We claim responsibility for the fire in the night of Tuesday the 2nd of this month **[August 2011]**, that broke with the deathlike social peace, and the boring tranquility to which this sick society subjects us, interrupting Highway 5 South, in suburban area of the city of Curicó, we also hung a banner that said:

**"VENGEANCE FOR OUR FALLEN
AND CAPTIVE COMRADES –
NOTHING AND NO ONE IS FOR-
GOTTEN"**

We dedicate this brief flying arson to those who fly far from the cages in their insurgent flight, to our brother **Tortuga**, who, in addition to his injuries finds himself hostage of the clutches of power, to **Marcel Villarroel** for his indomitable courage within the cages of the terrorist State, to our brothers and sisters of the **CCF**, to the **anonymous fighter** who was killed by the son of a bitch Paz Ciudadana.

Let's be clear: yesterday and always, whoever decides to entrench himself on the path of power, will be in our sights.

**No aggression will remain unanswered.
Far from the fetish.
Against every form of authority.**

*We join in this new revitalizing destructive
force that will have recourse to the new era
of antisocial anarchism and revolutionary
nihilism.*

**FAI / Individuals Conspiring for the
Destruction of the Existent.**

**More info about struggles in the Chilean
State and surroundings can be found in
these places:**

<http://22demayo.wordpress.com/>
<http://www.hommodolars.org/>
<http://liberaciontotal.lahaine.org/>
<http://vivalaanarquia.wordpress.com/>
<http://santiaskoanarquista.noblogs.org/>

Solidarity with the comrades in \$hile

All around the world the social war is raging, a hard fight is happening as the new dawn of global insurrection against every system of domination comes to the fore. In Chile, as everywhere, the people are making battle against the neo-liberal capitalist forces which persist in their dictatorship through the freemarket. At the expense of the population's needs to survive and take pleasure in their lives, the bankers, military and politicians take every advantage to exploit the time and labour of the people, and sell-off the "natural resources" which are the body of the Earth itself.

In Chile, State institutions, banks, multi-nationals and large businesses have been targeted continuously by explosive devices, arson, paint, stones and the rage of the people. In the recent general strike on 4 August, which reached combative proportions in several cities across the entire Chilean territory, the people came onto the streets to confront the State through demonstrations, barricades, molotovs and their shared will to overthrow the existent order and go beyond the conditions of misery which have come to mean the routine.

Our common struggle against capitalism and the State can always be made real in a practical framework of international solidarity that expresses our revolutionary intent.

Let's each of us do what we can to make real our solidarity with all the young people, students, anarchists, anti-authoritarians, indigenous people like the Mapuche, and all the different people which are in opposition to the Chilean State.

From writing to the prisoners, translating articles from Spanish, penning articles, making leaflets, stickers & posters, organising solidarity events like benefits, gigs and shows, to stencils, graffiti slogans, demos and attacks against State interests or multi-national corporations that are operating in Chile, like Santander Bank or Benetton.

For an informal proposal to answer the attacks of the comrades in Chile with our own direct actions against the Civilisation of Death.



News from the Social War in Sulawesi and Java

*In recent months, several acts of uncompromising solidarity with people's struggles around the **Indonesian State** have taken place on the island of Sulawesi, from one end to another, in the cities of Makassar and Manado, and with the latest one now in Bandung, West Java, the **Revolutionary Organisation - Informal Anarchist Federation, (RO-FAI) Indonesia section** announced formation. Here is a short chronology of some ignited passions:*

March 22, Makassar : McDonalds fast-food restaurant attacked. Several individuals armed with rocks destroyed the glass shopfront and door of the multinational fast-food restaurant on Jalan Perintis Kemerdekaan, leaving behind a communique: *"For the exploitation in Bima (West Nusa Tenggara), for Kulon Progo, West Papua and other places. State and Capital will have to face our fury"*

March 25, Makassar : Burning of BCA Bank ATM. A BCA ATM located outside the University of East Indonesia (UIT), Jalan Rappocini, Makassar was set alight by unknown individuals. The arsonists, who identified themselves as the **Got is Tot Insurrectionary Front** left behind them a communique, filled with threats. This paper, which was illustrated with a picture of a hand-grenade, bore the title: *"The State, Military Institutions and Police as well as Capitalists are the Real Terrorists"*.

April 4, Manado : Burning of BCA bank ATM. The burning of one of BCAs ATM machines in Tanjung Batu caught the attention of all passers-by and neighbours. The arson attack resulted in the burning of the BCA ATM machine in Jalan Sam

Ratulangi Wanea, on Thursday 4/4 around 01.30 Central Indonesian Time. Observations at the scene of the incident showed the machine and the room that housed it to be burnt, the glass was smashed, the air conditioning machine that was inside the room was also burnt. A CCTV camera was also burnt and its remains scattered over the floor.

Near to the location a communique was found containing threats written by the **International Conspiracy for Revenge**, with references to events that had happened in different places around the country. Translated communique of the action on April 4 in Manado:

"This attack is revenge for what the STATE and CAPITAL have done in: BIMA, TAKALAR & PANDANG RAYA (Makassar), KULON PROGO (Jogja), PERSIL IV (Medan), BUYAT, PAPUA and many other places. We have become sick and tired of all the standard methods that are never listened to.

Now, by a counter-attack we make sure our voice is listened to - much louder! And it's not over yet!! We will burn and destroy more of their property that destroys life and all its beauty.

We will go further and with more force to avenge all their acts of stealing or imprisoning life's pleasures and desires. It is already well understood that it is insufficient to just keep quiet and just let everything be mediated by specialists. That would be the same as the student activists and political parties that continue to dupe us with their empty promises.

There are no more reasons to remain passive and not to counter-attack. This is WAR! War that we direct at all the forces of repression: bureaucrats, corporations, police and military institutions, law courts,

prosecutors and lawyers and the mass media.

War on those who refuse to take up arms and take back their lives. Because tomorrow it will be much too late. It's now or never!!"

• **International Conspiracy for Revenge.**

June 30, Bandung : Large incendiary attack against BNI bank ATM. A significant molotov attack explodes the ATM BNI in Dipatiukur Street - Bandung. Perpetrators leaves the message: *"The State and Capital is the real terrorist. Solidarity with Kulon Progo Peasant Struggle!"*.

The attack results in an explosion and becomes mainstream news in Indonesia, with the influence of the international anarchist movement being blamed.

The corporate headlines expose new generations to the growing anarchist current, and mention is given to the anarchist movement in Greece, Belgium, Chile and Italy.

Cells of International Conspiracy for Revenge have claimed responsibility by spreading leaflets surrounding the ATM BNI firebombing. The leaflet is almost the same tone as in Makassar and Manado.

Later a new declaration is released by the **RO-FAI Indonesia section / Cells of International Conspiracy for Revenge.**

Statement from Revolutionary Organisation - Informal Anarchist Federation, Indonesia Section

"PT Indomining (Bima) has been brutally repressing the local population, Jogja Magasa International wants to evict 30,000 farmers in Kulon Progo. Farmers in Takalar are facing the threat of land-grabbing. These actions are carried out in a brutal way, including shootings, terror, sexual harassment as well as the various forms of repression that we never hear about in the mainstream media. That's not surprising because these capitalist-bureaucratic companies do not care about anything except making their wallet thicker!"

Our attacking of an ATM (bank) is an



important target, because banks are always involved in financing natural resources and the repression of the people in the name of capital! We have no intention of injuring anyone, the destruction of property is not violence! No mercy for the forces of repression! No mercy for the State and Capitalism.

May the Social War escalate and we forgot to mention comrades in Greece, Italy, or anywhere else but you all know our hearts are with you.

Got Ist Tot - Free Association of Individual-Communist-Communists.

Salute to :

Revolutionary Organisation - Conspiracy of Cells of Fire. Revolutionary Struggle. Chilean insurrectionists. Giannis Dimitrakis and Polykarpos Georgiades, our hearts are with you!

Long Live the Rebellion and stay free. And with this statement we claim to join the RO-FAI, Indonesian Section.

Revolutionary Organisation - Informal Anarchist Federation, Indonesia Section



LINKS

Below are the links with English translations of our grassroots friends fighting in the front-lines.

barawera.wordpress.com

petanimerdeka.tk

perangpandang.wordpress.com

For more information on the **Kulon Progo** anti-capitalist peasant struggle, see **325#7 'A Tale of Sand, & Those Who Feed From It.'**

To send direct financial solidarity for the Kulon Progo peasants in struggle or the inhabitants of Padang Raya, please contact 325 through our website.

To Rediscover our own History is to Unearth Hope

Anarchism and anti-authoritarianism in Indonesia

People on the left consider the anti-authoritarian movement, and especially the anarchists, as something that is childish or just imitating the west, the creation of people that do not yet understand their own identity. Their reasoning is straightforward, because there is no anti-authoritarian history in Indonesia. Indonesian society, we are told, is a feudal society that is not capable of acting without a command structure and an elite leadership; the actions that are glorified by adherents of anti-authoritarianism always refer to Western states. That's because, they say, anti-authoritarianism and anarchism are absolutely irrelevant in the Indonesian context.

But let's take a look just how these people on the left have only one talent: to lie.

Just as this world is the logical consequence of the accumulation of power in the hands of a select elite, so will it reap a ripe harvest of resistance everywhere and in many different forms. Of all this resistance, only a small amount is known about, mainly because dominant power is organised so that all resistance will be forgotten by history and wiped from the memories of the people. If there is something that is permitted to stay remembered, the design is such that it is only to be remembered for its failings, not for its victories.

Various media discuss popular uprisings and resistance in different areas, but without really giving much true understanding. 'Militant' media such as Rumah Kiri which is nowadays dominated by trotskyists actually occasionally publishes well-documented articles about the worker's resistance that takes place directly despite all attempts to organise labour, such as that written by the Perhimpunan Rakyat Pekerja (PRP). But also unwittingly, by placing these next to other articles that are orientated towards power and the stability of the system, this becomes one more way to reintegrate those workers into the social order once more. In the same way that the binary opposites of the old world prove once more their ineffectiveness – or even intentionally fail to get to grips with the poverty of life at the most fundamental level – and what happens instead is that aspirations for a free life are buried.

In the informal organisations of classic resistance, in the early days of Indonesian independence, many 'criminal' actions took place, which also formed a critique of centralised power. Similarly, nowadays, we see many actions which not infrequently bear the scent of violence, that are also often labelled as 'criminal acts'. In both the above cases the significant thing is not their criminality nor their violence, it is the rebellion that has the potential to build up the positive hopes of those that crave a life that can be lived more fully. Purging the influence of the historical experts and professionals of social science, we can highlight a few examples of actions that simply cannot fit within the pigeonhole of standard protest actions: such actions as those marches with people clinging on to their banners and placards, walking to a government building, shouting with a megaphone, negotiating with representatives of power. And then going back home again, accompanied by the chant "we'll be back again with even greater numbers!"

Around 1945 in the area of Brebes-Tegal-Pemalang (Central Java) poor farmers, feeling let down and angry, urged on by local criminal personalities, started to attack the rural elite, shaming the nobility and in several cases killing them. When some of their prominent members were arrested by TKR (Indonesian military that the newly independent central government approved of), they formed their own commandos with the aim of freeing their friends. In the end they were destroyed by the military allied with moderate Islamic groups that were dominated by the middle class. Of those imprisoned, some were sentenced to death. The almost spontaneous explosion of action, although not well-organised, was nevertheless a rebellion that not only fought physical poverty, but also the poverty of living, and also showed how the central government power was irrelevant to the actual needs of the local people.

Several decades later in North Sumatra, in a place known as Porsea, a paper factory was forced to its knees thanks to the unabating wave of action set in motion by the local people. This popular action was not commanded by intellectuals, movement leaders or political activists, and truly involved all layers of society including mothers and their children, making

blockades, that sometimes were sometimes merely their own bodies, facing down the company's trucks. There were no moderate demands such as for nationalisation of the factory, they only desired one thing: that there would be no factory near to their homes. After the fall of Suharto and the talk of a 'democratic era', the factory started to operate again, but the people were not as militant as before. What had happened was that certain figures of the NGO and activist movement that had sprung up had managed to make the community of Porsea understand how to carry out 'civil protests suitable for a democratic environment'. The result was that the factory could operate smoothly while the people's representatives wasted time at the diplomatic table with no conclusion. The actions of the people of Porsea only show one thing, that only direct action brings results, not the democratic diplomacy supported by intellectuals.

In 2001 the government gave notice of a new labour law that would force the workers into a corner, as part of its efforts to ensure the 'health' of the national economy. Ignored by the intellectuals who were busy debating on television without producing any result, workers in Bandung went on strike. Regardless of whether or not they had the approval of the trade union in each factory, the workers took to the streets. Without many banners, flags or megaphones, when they came to the government buildings they didn't negotiate but instead started hurling stones at the building, and overturning and burning cars that were parked in the building's compound. When the police arrived firing tear gas, the angry workers would disperse. But they wouldn't return home quietly however, they regrouped in small groups with no central command, leaving the government building to break shop windows and damage expensive cars along the routes they followed. On the second day, transport workers responded to the workers' action by carrying out a mass strike. Any public transport vehicle that did not join the strike was held up and bombarded with stones by the strikers. Beset by the violent action of workers and the lack of public transport, the production and transportation of capital was forced to a halt. On the third day, the army was sent to transport terminals and forced the drivers to resume the service. Factories that had been meeting places for the workers were visited and the workers forced back to work. The movement leaders were arrested. A shocked media, before they really had a chance to think about it, spontaneously aired the news across the nation, which only helped to provoke similar actions in various other places. As workers' revolts erupted in various cities

without being able to be extinguished, the government let it be known that the new law would be cancelled.

In 2002 the government announced a rise in fuel prices and a fuel truck was sequestered by a group of students who made it known that they were going to hold the on their campus as a symbolic protest. But in the small city of Cimahi, a criminal motorbike gang arrived at a petrol station, and forced the workers to fill their tanks for free, threatening violence if they didn't. As other people around were shocked by this sudden action, the gang members encouraged them all to fill their tanks for free under the gang's protection. In a moment, the local people flooded the petrol station and took the fuel with nothing to stop them. Not long afterwards the gang left the pumps and dispersed, as did the local people. The police that arrived were not able to arrest anyone since everyone around had participated in the plunder. What can be indirectly taken from this event is how the action of one group finds its own way to link in with a wider social environment. In the eyes of the local people, there was nothing to condemn about a motorbike gang hijacking a petrol station.

At the beginning of 2009, a medium-sized cargo ship was sailing the Java Sea when it suddenly changed its course and started sailing towards the borders of Indonesia. An upheaval had occurred inside the ship. Originating from a loathing of the captain who always forced the crew to work harder than their physical limits could support, it reached its peak when the ship's cook attacked the captain with a kitchen knife. The captain's cries for help were responded to by the crew who instead of helping captured the captain and then threw him overboard with no life-jacket. Shocked at their own spontaneous action, they did not choose anyone to replace the captain. Together they decided to make decisions by consensus, as a replacement for the system where one decision would be taken based on the wishes of only one leader. So the ship started to move away from Indonesian territory, when an Indonesian navy vessel intercepted them at the border of the Malacca Straits. The interesting point about this case is how consensus decision making comes about spontaneously without being aware that that is exactly the most revolutionary thing that the crew could do at that point, after they had effectively got rid of the dominant power.

Each of these cases, whether the assassination of nobility, blockading actions without compromise or the wish to be pacified, the violent action of factory workers, the holding-up of a petrol

station and the takeover of a ship, can of course be regarded as a criminal action that disobeys the law, if it is removed from its actual context. But in each case, if we look a little deeper, we can also see the process of deconstruction of values. What was previously considered the right thing to do, actually does not take the side of the people and their everyday lives. When looked at in terms of morality and of right and wrong, are not all the above cases not simply responses to other actions which are far more clearly wrong, and because of that more immoral?

Providing a clear context for how to escape from the shackles of moral values and popular opinion about right and wrong is obviously something very important. Because of this it is something that will be resisted by the power elite or the established intellectual class, i.e. the status quo. The means they will use are by manipulating symbols and portraying all these actions as criminal acts, violations of the law that can only lead to more widespread chaos. Successful attempts at criminalisation are usually supported by those who take the role of intellectual figures such as experts in social studies, movement leaders, NGO campaigners, and the media, who all try to sever each action from its social context and instead shoehorn it into a choice of right or wrong, legal or illegal, violent or non-violent. The first step is always so, an attempt to make the public respond with antipathy. The next step is also significant, erasing it from history, or written history at least.

The powerful always try to remove from official history every action that does not have their blessing. Official history is history that only the winner writes. There is no place for those that lose, and if there is then it is only the story of how their failures; their successes, although they may be as minute as a drop of morning dew, are not highlighted. The lack of adequate history from the past shapes ways of thinking and methods of control in the present. An example, indeed the most striking example, is the absence of official history as taught in schools regarding human life before the birth of power into the hands of a small elite, about life in the old times when humans were fairly egalitarian with no government, specialists, army or police. This understanding eventually brings a sense of pessimism that reaches across modern society, especially in our surroundings, a pessimism about the possibility for a life that is egalitarian without the need for government, police or specialists to exist. It is unsurprising if the usual response when people hear anarchists' proposals for a society without government is: *"Is there is no government, how will we be able to*

live properly?", or the more sarcastic comment "If there are no police, surely people will kill each other in the streets?". These questions really are an expression of the result of the systematic erasing of history.

We could venture another question, about why protests nowadays are never more than a demonstration of people walking towards some government building, and culminating in some diplomatic negotiations that have never ever brought any results wherever they have arisen, other than maintaining the status quo. From the various responses we hear to this question, there is always some connection with the poverty of history: because there is no reference point for any other forms of protest that have ever taken place in this country. The post-independence history books only make note of the student protests in the 1960s – where not long afterwards the student leaders underwent a transformation and became part of the political elite. Therefore, in the mind of the public, this is one form of protest that can be carried out, because from what they see there have never actually been other forms of protest.

There is no path that can be better believed, or better understood, other than asserting our identity and the steps forward we take today by taking our references from those who have been in similar positions in the past. An understanding of the past tells us about who we are, and the choices of our predecessors, and also has relevance in drawing the map of the terrain on which we will play in the future. Exploring the past, without becoming trapped in it or idealising events that have happened in previous times, actually can make our present situation more concrete. We feel the connection more strongly and we become aware of the alienation that lurks in the places we dwell. To do this, we need to be able to find our lost history (or purposefully lost history), and evaluate it once again from our own points of view. In this way we can get a

complete picture of our lives, an individual resurgence that resounds with the rhythm of the social need to discover the totality.

The history that is not included in the official historical dictionary is a tool we can use to build the structures for social war. Its documents can be found in unusual places, in the songs and stories of the people, or in oral history that has never been written down. Oral history especially is a different method of history, as it is more egalitarian. As Kuntowijoyo once said, oral history actually contributes a great deal to the development of the substance of history. Firstly, because of its contemporary character, oral history presents almost unlimited possibilities for unearthing history directly from those who made it. Secondly, oral history can include historical actors that official history leaves disregarded. This is because it is not an elitist image of reality: each and every person can become one of history's figureheads. Thirdly, oral history makes possible an expansion of the scope of history, because history is not limited to that for which written documents exist. Now all that remains is for us to rediscover it within our own surroundings.

To define the poverty of our own lives, there must really also be a redefinition of what prosperity means. To redefine the shape of protest is also to redefine the meaning of right and wrong in our own lives, and of ideas about what is suitable for us to struggle against. No more is there a standard format that we should follow, no longer are there limits to a blueprint that has been given to us by movement figureheads that only see one possibility, no longer are possibilities closed off due to pessimism. Poor farmers of Mexico re-found their roots through a rediscovery of the meaning of the struggle of Emiliano Zapata at the start of the 20th century and transformed it into the Zapatista movement – maybe this is a wake-up call to remind us, not to become followers or idolizers of the Zapatistas, but to start rediscovering our own routes, on our own land, in order to find the successful methods for our own struggles.

**Forget Spain 1936.
Forget Budapest 1956.
Paris 1968. Greece
2008. Let's fight on our
own land. Right now.**

*-translated from Amor
Fati #4. Original title
"Menakar Tanah di
Negeri Sendiri dan
Menggali Harapan"*

Warning of Paramilitary forces targeting Pandang Raya village, Indonesia

It is almost a month. Rumours about (paid) paramilitary who will attack the squatting village of Pandang Raya. They are people hired by Goman Waisa, a conglomerate that has a land conflict with the squatting inhabitants. On a daily basis the people have been terrorised by paid paramilitaries who are mandated to evict the people. This strategy is used to avoid police participation after a defeat (of the police force) a year ago during the eviction. At that time, the small quantities of Pandang Raya inhabitants were successful in defending their land and attacking the police.

The Ruling class also wanted to create horizontal conflict between people. This is one of their rotten plans. Now there's already a legal security business and they are planning to recruit every possible "gangster" to attack Padang Raya. The amount of this paramilitary forces is about 200, similar to those found on Makassar city scale. While a year ago the amount of police forces that were sent to attack Pandang Raya is about 400-500 personnel. And the people have successfully fought back.

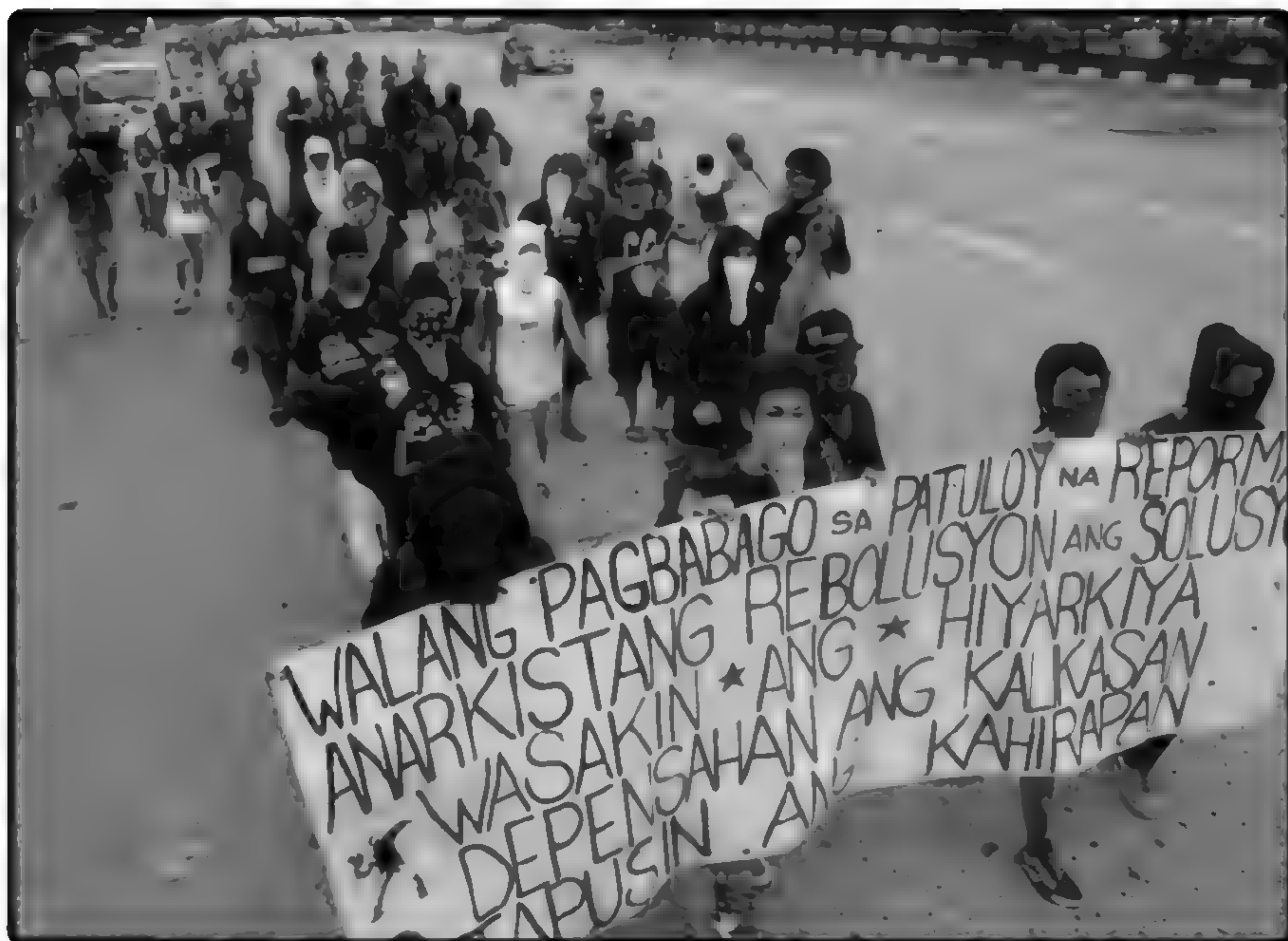
Now the paramilitary organisation want to use at least 500 paramilitary force, and some of them have been identified in entering some "gangs" organisation in Makassar. We used to call them "Boys on the Alley". But it is quite ineffective for them because some the people and friends there have said to these "boys of the alley" not to involved. For information, during the last year battle there's about 100 "boys of the alley" in the back of the police barricades. Pandang Raya people have identified some of them and ask them why they were there, they answered that they were being paid 50-100 thousand rupiah to clean up the water sewage system in Pandang Raya surrounding.

Their methods at this time, are to mobilise people from outside of the town to attack Pandang Raya. Telling lies about the issues in order for the people to join without knowing the real conflict was about. In the conflict area, the internal condition, is that the people are aware all the time and ready to fight. At this time, traditional weapons have been prepared such as: machete, spears, arrows, and other traditional weapons, and not to forget Molotov cocktails. All of this are prepared if the police come to attack.

But the use of Molotovs during paramilitary attack is not quite effective, because it is not the same formation such as with the police.

From the streets...





Fuck the State of the Nation Address Demo, Philippines

Monday, July 25 2011.

About 40 anarchists wearing masks and mostly dressed in black vandalized and disrupted the area of Commonwealth Avenue where the State of the Nation Address (SONA) was held. Anarchist individuals - without leaders and with a conscious clear mind and visions but small in number in comparison to around 8000 authoritarian left. The latter recruited some people to march for pay or in exchange for food while being granted by a permit by the state to revolt, wishing for their demands and claiming for the revolution in conjunction with corporate media and state institutions who fuck up the lives of millions of people in the archipelago. This is everyday reflected in the unprecedented growth of poverty, ecological destruction, homelessness, unemployment, hunger and other miserable conditions most of the inhabitants of the country endure.

The deployment of massive numbers of police forces and riot cops with batons and shields allowed the authoritarian left to make their usual compliants. Every time is another rallying cry of pacifism, persuading and influencing the masses to another form of government to live by, and wishing it will happen one day. Of course, they could not march closely to the Hall of Congress at the back of Sandiganbayan (office of the Ombudsman), where the ruling president (Benigno Aquino III) proudly proclaims his 1 year of accomplishment of lies and deceit. The so-called revolutionary tactics of the authoritarian left is widely known for just being for the cameras and the TV screen.

The State and the left know each other well. Each of them is a ruling and authoritarian form. They are a bunch of leftist politicians building their nests in congressional bodies, making laws and profit at the expense of the obedient citizen.

12 am. Anarchist demo began. Reclaiming the streets. The normal flow of traffic was severely disturbed. It was an unexpected moment for most of the authorities who were there on that day. As they put more attention on the other side of the road - the permitted zone, to control the motion of thousands of anti-SONA leftists protestors via radios and walking surveillance - the authorities were completely shocked and frozen to the ground seeing anarchists mobilizing coming from a different way, counter to the march of the permitted zone, walking through the other side of the road. For legal matters it is definitely illegal to mobilize there. A few comrades with bicycles were also on the demo controlling the traffic so demonstrators would not get hit by aggressive cars.

Police authorities don't know what to do. They were just standing up, confused and traumatized, although they were many. They saw anarchists mobilizing on that day like they were watching TV, traumatic and desensitized, like most people who watch the screen and not reality.

The bad thing is that it was expected, normal, and accepted that the authorities might kill people in front of our very eyes. For those who see such atrocities, it leaves them in a traumatized state of fear. In a sudden moment on such a day the police

appear to be united and invincible, but they are nothing so special. They are just mere repressors, a tool of the state.

Screams and chants of anger were raised by anarchist dissidents "*Aparato ng Estado Wasakin, Durugin, Gawing Pagkain*" ("**State apparatus, Smash, Destroy, Turn it into Food**"). "*Fuck police brutality, Fuck police oppression*" where every police line in the service of command could actually hear it. Main banner said "*Walang pagbabago sa patuloy na reporma. Anarkistang rebolusyon ang solusyon. Wasakin ang hirarkiya. Dependansan ang kalikasan. Tapusin ang kahirapan.*" ("**There is no change in continuous reform. Anarchist revolution is the solution. Destroy hierarchy. Defend ecology. End poverty.**"). It was loud. No megaphone, only screams and drums and brave passion. A few young street kids eventually attended the demo, having fun as they are kind of like amazed when they see the action amidst traffic. They were following at the back of the protestors walking. Communities, passersby, and neighborhoods around the Commonwealth area began to seriously read the banner having a very close look and curiosity.

Leaflets of a detailed statement (*in Tagalog language*) made by anarchists (against SONA) were handed-out to folks around. It was always new imaginative tactics for anarchists to fight against the political death machine at the local level, to every SONA, WTO, JPEPA, ASEAN, APEC and other capitalist trade agreements ruining the world and putting its inhabitants to annihilation and destruction. At SONA, a few years ago the national flags were burned.

Now, paint bombs were thrown at buses visibly labeled with corporate advertising. Roads of the permit zone were also smashed with paints. The '**Circle A**' symbol penetrated some parts of the roads. Street walls and traffic signboard were covered with graffiti and stickers directed against the state and capitalist oppression.

A few vendors selling mami noodles along the area reacted by saying that the said action was beautiful and fun and momentarily gave a share of noodles for free to one of the anarchists.

Firecrackers were set off when the group stopped along the UCPB bank and protested there. At this time, anarchists were already in the permitted zone after crossing the road protesting among thousands of leftists marching. Still the vandalism continues. Various media that came from the marching leftist political bloc, AKBAYAN partylist (rejectionist) stopped for while and covered the anarchist banner message. A middle finger from one of the masked protestors was pointed to one of the media who wanted to

Long live Anarchy!

The flowers are the flags of the earth. The yells of the people of our town are their flags.

Comrades, we are the town:
Let's yell out our anarchy.

Ideals, conscience and destiny, we're all in it together - like the perfume in a flower. Let's hang from the rope, let's hammer on the anvils and if we end up in prison, write it on the walls of your cell.

Where ever an anarchy may step upon, pass or die, there will always be a shout : "Long live Anarchy!"

Artists, workers or tramps... In between the shadows and the fire, over all the seas and mountains...

Long live Anarchy.

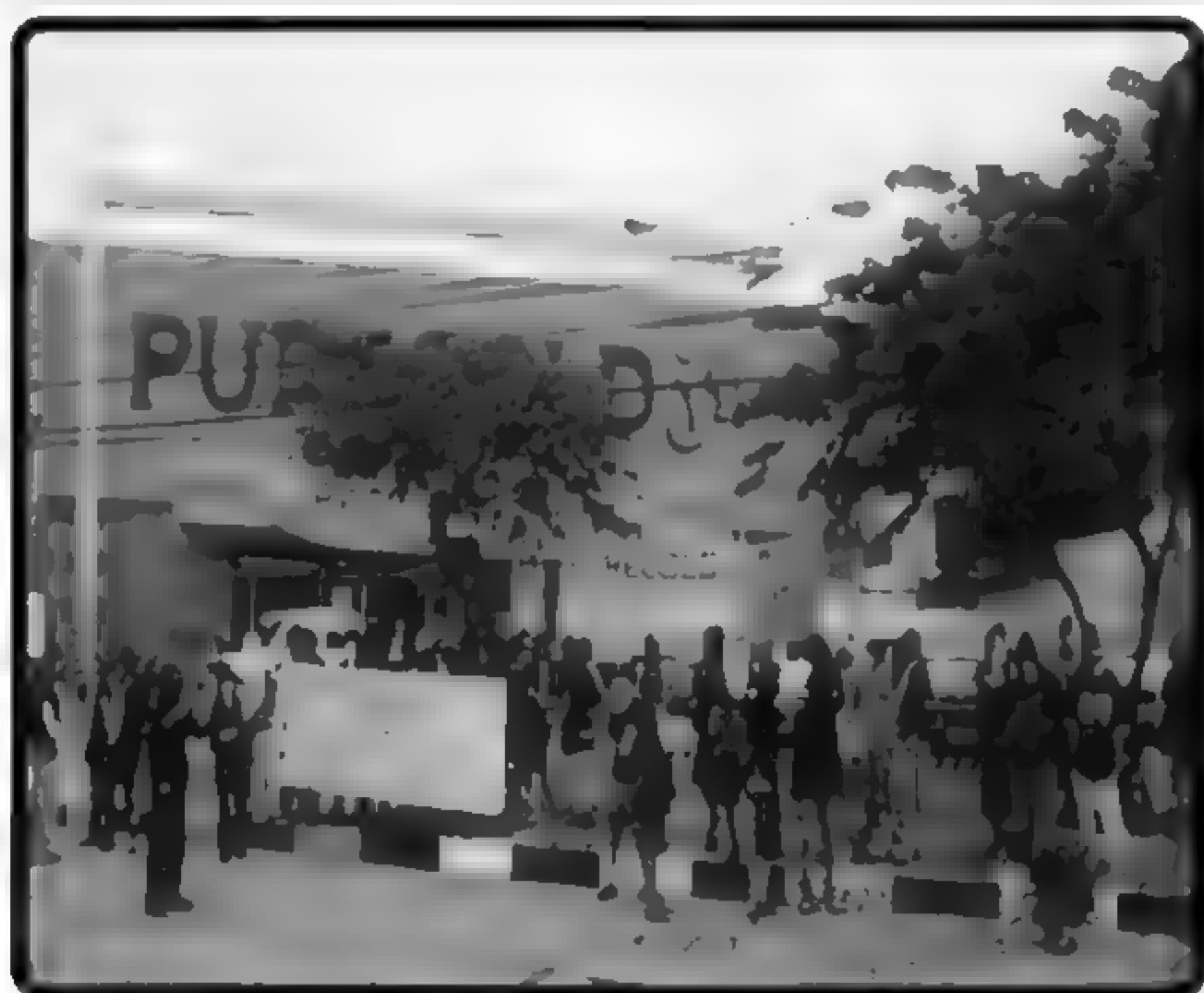
Old women, comrades, brides; ladies! As long as injustice rules with hunger and savagery: - Long life and live long! Live long three times - once for your grooms, another for your sons, and another for your grandson.

Long live Anarchy!

The flags of earth are the flowers.
The flags of our town are the peoples yells.
May your yells flower, artists, workers and tramps.
And you as well, ladies, mothers and grand mothers.
Men and women.

Long live Anarchy!

From "Carteles I", by Rodolfo Gonzalez Pacheco (1882-1949).



cover them from a close angle. Leaflets were handed-out to young students who were with the leftist march. They are mostly recruited. When young students see masked protestors in front of the bank, they were also kind of curious and interested leaving the rank and file march a bit delayed.

It was war from our hearts.

It was spontaneity.

No arrests.

Indigenous people of Agta Dumagat call for struggle against APECO



The Agta-Dumagat people in the northern village Cozo, Casiguran, Aurora, Philippines are facing a complex situation that is extremely difficult and threatening that will remove their rights to the lands of their tribe - a land that has been loved, respected and highly valued by their ancestors since time immemorial. This land shaped their identity and fed them for generations so this is what they are struggling to defend in the present in the Peninsula of Casiguran.

The Northern Pacific APECO (Aurora Pacific Economic zone and Freeport) is a government project that is shadowed by the elites and the most powerful influential families in Aurora. One of them is the prominent Angara clan, a family that holds important positions in the senate, congress and provincial offices of Aurora.

This project will encroach two municipalities, the Casiguran and Bianoan, in Aurora province. The estimated 13,000 hectares of land will be overtaken including the ancestral terra firma (land) of the indigenous people in San Ildefonso peninsula.

Meanwhile, the Dumagats who had lived long in most part of the peninsula and endowed with the responsibility of preserving their ethnicity is now facing a serious threat from this project. This land has been the witness of their tribe's history that's why they are keen to defend it against the destructive development infrastructure of the government.

Solely relying on hunting and fishing, the tribe is afraid to lose their right to land and livelihood. Like other local fisher folks, they are also troubled with the entry of large fishing vessels in their area that will seem to dominate once large ports operate.

In addition, it will also bring industrial pollutions and will decrease the amount of their catch. Another possibility here is the restriction to be imposed upon them by the commercial beach resorts and large hotels to be built on the shorelines. With this feared inequality, the natives will apparently

become craftsmen and tourist guides in their own ancestral land.

Because of this the tribe is now divided into two opposing groups, the pro and the anti. Sad to think, others accept bribery from the APECO proponents, taking advantage of the tribe's economic vulnerability. This incident caused

conflicts amongst the indigents and due to the situation, unity seems impossible. These will lead to bitter failure in recovering their ancestral domains. Despite everything, those who remain resistant and who firmly believe in their rights never lose their hope and expect for their next generation to restore their identity.

The natives remain strong against APECO's encroachment on their land; they participate in several actions together with the local community and other groups helping with the campaign and continue to organize demonstrations against these dirty Angara development projects.

The questions here are: *what are these projects for? Who will benefit from it?*

What would be the life of the Agta-Dumagat after this project? *Do they really want to work in any prestigious resorts and hotels that will soon rise in the Casiguran boulevards? While relying only in foraging, can they survive without hunting grounds? While they do not speak foreign language, can they get along well with the tourists?*

These questions are very important and need to be addressed immediately since the project is obviously self-interest driven and elite serving motives of the few such as the Angara clan and other wealthy 'cream of the crop' people who have positions in the government.

In my own opinion, hunting, fishing, farming and living in the hut does not reflect the difficulty of life. Buildings and infrastructures are not a sign of development but rather a true picture of adversity. Food is the most basic life support system and if we're going to commodify our forests in exchange for buildings, malls, subdivisions, golf courses, resorts, hotels, mutant plantations, etc., "Our future will be doomed!"

Undangon ang Mina



A Statement by one of the Russian FAI/IRF groups

325 received this document from a cell of the Russian Informal Anarchist Federation / International Revolutionary Front, who present some of their ideas, theories and actions for a wider readership. Anarchist actions in Russia have increased in intensity and regularity, characterized by an aggressive direction and new internationalism.

Good day. We would like to shed some light on several issues regarding the revolutionary anarchist activity of "Black Bloc" collectives in Russia. We feel it must be done because of the recent rise in interest from right-wing radicals.

We decided to publish this statement after one of the right-wing murderer scum (*N. Tikhonov, at the moment he serves life sentence for murder of our two anarchists comrades – Stanislav Markelov and Anastasia Baburova – trans.*) talked in elated tones, expressed support and good will towards our groups and actions (you can enjoy his delirious ideas here <http://tikhonov-hasis.livejournal.com/5256.html>) Since we are anonymous and there's little information about us and our ideals, we would like to, once again, talk about who we are and where do we stand.

First things first: what we do. We try to maintain clandestine character of our activity, so we've been acting successfully for several years in this country already. We lost count to the total number of our subversive actions. Our primary targets are enforcement agencies, large business structures and corporations, as well as members of bourgeoisie. We don't really care, whose luxury car is burning: Chinese, Tadzhik or Russian. We base our actions on class hatred. However, we do try hard to avoid injuring innocent people in anyway.

We still maintain zero-level of "collateral damage" and injury to life during our bombings or arsons. However, during our actions we do wear arms to avoid a quick and easy detention in case we'll be facing off with cops in the streets during one of the attacks.

We would like to once again stress that we don't care about sexual orientation of our comrades. We respect everyone, it doesn't matter for us, who our comrade is in love with and with whom (s)he will be build the new world we know is possible. And while "brave warriors of white race" are hitting

their keyboards hard, queers and feminists are joining heterosexuals in molotov attacks on the System. Our queer sisters and brothers are fully capable to protect themselves.

Lots of ordinary people have already expressed their support to our project. Unfortunately, so did nationalists. Some of the nazi scum are publicly expressing their excitement and good will, some mumble that "right radicals can't boast such kind of activity", others try to remind that we are, first and foremost, anarchists. And that we are their enemies.

Exactly. It's worth to repeat this once again. We are anarchists. We are not supportive of any kind of oppression. And our hands smell of gasoline, yes. But of blood as well. We do not shrink back from attacking nazis in subway and the streets. Using knives, handguns and barehanded. In this regard we are always supportive of antifascist groups, either anarchists or S.H.A.R.P. (*Skin Heads Against Racial Prejudice*).

We've never cooperated with the State and this won't change in the future. We are not getting orders from anyone. So stop all this banter about us being Z.O.G. (*Zionist Occupation Government*) conspiracy or undercover cops or anything. Everything that the new generation of right-wing degenerates have achieved is mimicking of **Antifa** counter-culture. From dress-code to tactics. We do hope that you'll grow up, start using your own brain and won't become 30-year old sieg-heil clowns.

Until then, see you in the streets...

**Autonomous group
FIRST SQUAD, FAI/IRF**

P.S. Please spread this text as wide as possible, including nazi forums and sites

Fragments from the social war in Russia

August 31 - Police car burned in St.Petersburg. **Red and Anarchist Terror Section** took responsibility. " ... *The whole country is divided now into two unequal camps: those who govern and those who must obey on pain of reprisals. With each passing day it becomes clearer that*

watershed. We are ready to go to the barricades and to give battle. Our goals are: corporations, government officials, the fascists and cops. We will always fight against them."

August 28 - 3 bulldozers was burned down in the Ukrainian town Kharkiv in the area of industrial deforestation for building a highway. No group has claimed a responsibility, but it is clear that action was taken by some radical environmentalists.

August 26 - DIY-bomb exploded outside the Police Direction of North-West area of Moscow. About a 12 windows was broken by the blast wave. No group has been taken a responsibility for this action. Police believe, that it was done by anarchists or right-wing radicals, but can not be excluded the possibility of vengeance from the "apolitical ordinary people".

August 23 - In the night. In the town of Khimki nearby Moscow, a group of anarchist guerrillas have burned a police car on the parking of the road police station. Khimki is a place of a hard social conflict because of the project of building a paid road through the Khimki forest. During the protests of locals and ecologists, a horrible police brutality has been shown. So we send our message to bloody police scum! It is time to continue the struggle to defend nature and justice and to abolish state and capitalism!

May 4 - **ELF-FAI Russia** takes responsibility for torching a tree harvester: *"During the night of May 4th we sneaked upon another tree harvester and torched it, using the heavy rain as cover. 15 minutes later it exploded ... This spring saw clearcutting of the huge Khimki forest continue unabated. In spite of numerous and massive people protests, all the legal and liberal stuff (polls, petitions, law suits, concerts, demos, vigils, etc.), authorities, law enforcement, and their fascists and mafia lackeys (forever together in Russia) push for the completion of clear-cuts so that they may get on to the actual road-building.*

And in one part of the forest they've already redirected a flow of a river (a single and major body of water and site of significant avian population in the area) to facilitate construction of a road junction. We ask of all whom it may concern to consider actions against Vinci, of France (the international consortium financing this deforestation project), as it seems the only viable target outside Russia.

Appreciation for your solidarity out there, people, and our solidarity with your local fights of our global resistance!" - **ELF-Russia, International Network of Action and Solidarity / Informal Anarchist Federation**

BRIEF GLOBAL REPORTS

Yaykil village, Turkey - Resistance to the construction of a thermal power plant

On 5th of September, drilling vehicles of Anadolu Group (this group is the biggest partner of McDonalds and Coca Cola in Turkey) which are involved in building a thermal power plant tried to enter Yaykil village. Local people and eco-activists barricaded the roads to the village to defend their land, but police and gendarme attacked the people with tear gas, pepper spray, water cannons and batons. Activists answered this attack with stones and slogans. During the police attack some buildings, barns, farms and bushes caught fire; 25 activists and 4 policemen injured. Because of their resistance, drilling vehicles should leave the village. At night police took 6 activists into custody from their homes. In the night of September 6, a drilling vehicle which was waiting in a gas station near the village was burned by unknown people. The vehicle is totally destroyed. Gendarme and local police is still searching for the arsonists in Gerze.

Animal and Earth Liberation Supporters from Turkey

Belarus - Anarchists sentenced to up to 8 years of hard regime, despite lack of evidence

On the 27th of May, judge Zhanna Khvoynitskaya sentenced the Belarusian anarchists **Ihar Alinevich, Mikalaj Dziadok, Aliaksandar Frantskievich, Maxim Vetkin** and **Yeveni Slivonchik**. The young men were accused of a number of political actions, amongst which was the attack against the Russian embassy in Minsk in August of 2010. Ihar Alinevich was accused of attacks against the Russian Embassy and Belarusbank ("Property destruction with intent"), an attack against the remand prison of Minsk, an attack against a Casino and an illegal demonstration at the military headquarters ("Aggravated hooliganism"). The prosecutor asked for a 9 year sentence in hard regime, eventually he received 8 years of hard regime (1). Mikalaj Dziadok was sentenced for actions against the Casino, the military headquarters and a yellow (2), State-controlled trade union, all considered "aggravated hooliganism". The prosecutor demanded a 6 year sentence of hard regime, he received 4.5 years of hard regime. Aliaksandar Frantskievich was sentenced for actions against the State-controlled trade union, military headquarters and a police station at Soligorsk, all considered "aggravated hooliganism", and also against defacing website of city

of Novopolotsk ("Electronic sabotage", "Illegal access to electronic information", "Development, using or spreading malware". Prosecutor demanded a 5 year sentence, eventually he received 3 years of hard regime. Maxim Vetkin was sentenced for the actions taken at the Belarus Bank and the Russian Embassy in Minsk. He snitched and has been cooperating with the investigation and giving testimony against the others. He was given a 4 year sentence in a low-security prison according to the prosecutor's demands. He has been temporarily released. Yevgeni Silivonchik was sentenced to 1.5 years in open regime prison for the attack in Soligorsk. He has also snitched and is cooperating with the investigation and giving testimony against the accused comrades.

The accused have to compensate 100 million Belarusian rubles (around 20,000 dollars) in criminal damages to the respective institutions. Alinevich, Dziadok and Frantskievich deny their involvement, with the exception of the action at the military headquarters. They are considering appealing their sentences, but the appeal court may hand out even more severe sentences. The Strasbourg court is not an option for the Belarusians, as Belarus is excluded from the Council of Europe. Valentina Alinevich, mother of Ihar, said *"Yesterday someone else's children were arrested, and we thought it was not our problem. Today they arrest our children. Tomorrow they will arrest someone else's children. People, be aware! Do not let it happen!"*.

She also noted the role of Russian Federation in the case of Ihar: *"Russia accepted the kidnapping of a person on its territory. It is an outrageous violation of human rights, which took place in compliance with the Russian authorities."*

Keep in mind, that on the 28th of November Ihar Alinevich was kidnapped from Moscow by agents of an unconfirmed special service, and illegally transferred across State borders to the remand prison of the Belarusian KGB in Minsk. Aliaksandr Dziadok, the father of Mikalaj and an experienced lawyer, who has also worked as a judge, made the following statement to the press: *"There were plenty of violations during the court process. The prosecution's case was not proven. The sentence is unjust and illegal. An objective, law-abiding court would have dropped all charges against*

the accused". Aliaksandr Dziadok made a comparison between the case against the anarchists, and the case brought against those arrested after the 19th of December (court cases against the latter, who protested against the falsification of the general elections, which have attracted sizeable international attention). Anarchist Black Cross of Belarus considers the sentences politically motivated, and the charges unproven. Besides this, all of the actions for which the accused were sentenced, may be considered non-violent. No living being was hurt as a consequence of the actions. Most of the attacks were merely symbolical, and material damage was insignificant.

Anarchist Black Cross Belarus

1. *hard regime means less allowances in terms of visits, mails, and packages and other "privileges"*
2. *yellow unions reject class struggle, oppose strikes and favor the collaboration between capital and labor*

UK - British company sells anti-Skype spyware to defeat social insurrections

Throughout the recent Middle East uprisings, protesters have used Skype for confidential video conferences, phone calls, instant messages and file exchanges. In Iran, opposition leaders and dissidents used Skype to plot strategy and organize a February protest. Skype also is a favorite among activists in Saudi Arabia and Vietnam, according to State Department cables released by WikiLeaks.

In March, following the Egyptian revolution that toppled President Hosni Mubarak, some activists raided the headquarters of Amn Al Dowla, the State security agency, uncovering a secret memo about the interception of Skype calls. In addition, 26-year-old activist Basem Fathi says he found files describing his love life and trips to the beach, apparently gleaned from intercepted emails and phone calls.

A growing industry of companies from USA and UK are now designing and selling "spyware" tools that can be used to block or eavesdrop on Skype conversations and perform other surveillance tasks. When the insurgent masses in Egypt stormed Egypt's spy service last year, they confirmed that the government had bought and tested at least one product, called FinSpy, made by Britain's Gamma International UK Ltd., according to Egyptian government documents and Gamma's local reseller.

Corporate fascism is always the enemy of the people and must be fought.

UK - Statewatch release PDF about EU infiltration and repression of "Euro-Anarchists" and their circles

Highly recommended PDF detailing the use of secret infiltrators across Europe and beyond by EU police forces. Includes information about their databases and examples of their "international" and "conspiratorial" role :

<http://www.statewatch.org/analyses/no-146-undercover-exchange-protests.pdf>

Catalonia - Tamara jailed for 8 years

The Court of Barcelona has sentenced anarchist Tamara Hernández Heras to eight years in prison for sending a letter-bomb to former Prison Services General Secretary Albert Batlle in October 2009. The action was dedicated to Amadeu Casellas, long-term anarchist prisoner, who Batlle was responsible for denying freedom years long after his sentence had expired. The device was not murderous. Hernández was to be tried on 14 September in the seventh circuit of the Court of Barcelona, but she ultimately accepted the reduced sentence offered by the Prosecutor's Office, settling for eight years in prison—half of what the Prosecutor's Office initially requested. The prosecutor would have liked to push for a 16-year sentence—12 years for attempted murder and 4 years for possession of explosives. Despite strict security measures, a demo for Tamara was held at the entrance to the Court of Barcelona.

<http://tamaraalacalle.blogspot.com/>

Argentina & Chile - New soli-group for the support of Juan Aliste Vega, Marcelo Villarroel Sepúlveda, and Freddy Fuentevilla Saa

In October of 2007, a Santiago branch of Banco Security was robbed, during which a servant of the a cop was killed. From that moment, a political, judicial, media and police campaign was launched, aiming to use this well-known incident in the anti-capitalist struggle to criminalize specific people: just like during the Pinochet dictatorship and the so-called democratic transition. Shortly afterwards, more precisely, on December 13th of that year, comrade Axel Osorio was arrested and sentenced to 3 years and 1 day in prison. Fortunately, he is now back in the streets. Today, Marcelo, Freddy and Juan are in the High Security Prison of Santiago in Chile, awaiting the trial, which is expected to begin in November 2011. While the media incessantly reprints the pictures of the dead policeman's widow, clamoring for revenge for their "loss" and President Piñera and his inferiors all spread the social condemnation of these three warriors, we know they are strong and in high spirits, proud of their decisions and of having followed through with them to the end. freddymarcelojuan.noblogs.org

Greece - Trial date set for the case of the Revolutionary Struggle

The 5th of October has been set as the day that the trial of the **Revolutionary Organization – Revolutionary Struggle** will begin. The trial will take place in the court room of Koridallios prisons. Eight accused will stand trial, who according to a recent order of the Council of Appeals will be tried for participation in the organization. Accused in the case of the Revolutionary Struggle are: **N. Maziotis, P. Roupa, K. Gournas, Ch. Kortesis, V. Stathopoulos, S. Nikitopoulos, K. K.**, (not arrested he is on the run) and **M. Beraha** (K. Gournas wife). The first three accused, Maziotis, Roupa and Gournas have taken responsibility for the organization and remain imprisoned, but in mid-October the 18 month detention period expires *[so they must be brought before the court or be released under present Greek law]*. The rest of the accused are free under conditions. The charges of each individual concern the felonies of constitution and participation in a terrorist organisation, supply manufacture and possession of explosive materials, explosions and numerous attempted homicides.

Revolutionary Struggle has made many attacks, among which the rocket launcher attack on the American embassy, on January 12th 2007 and the armed attack on cops on Bouboulinas street on January 5th 2009.

SOLIDARITY TO THE 5 ACCUSED IN THE REVOLUTIONARY STRUGGLE CASE

FREEDOM NOW TO NIKOS MAZIOTIS, POLA ROUPA AND KOSTAS GOURNAS

HONOUR FOR EVER TO ANARCHIST FIGHTER AND MEMBER OF REVOLUTIONARY STRUGGLE LAMBROS FOUNDAS

SOLIDARITY TO ALL IMPRISONED FIGHTERS

"The three comrades who took responsibility for the actions of Revolutionary Struggle show that fighting for what you believe in is not a task that only the 'elite' can take on. It's inside everyone that has suffered in the system that has been created to control us. The state knows they are the real terrorists and as long as no one is fighting back they have nothing to fear. Its time to show them enough is enough and attack it with all means available."

ANTI-INFO & RESOURCES FOR ACTION

22 of May (Anti-info site from Chile)

<http://22demayo.wordpress.com/>

Angry News From Around The World:

<http://sysiphusangrynewsfromaroundtheworld.blogspot.com/>

Act For Freedom (Greek anarchy + world)

<http://actforfreedom.wordpress.net/>

Black Bloc (Russian radical news)

<http://blackblocg.info/>

Contra-Info (Greek + worldwide news)

<http://contra-info.espiv.net/>

Culmine (Multi-languange radical news)

<http://culmine.noblogs.com/>

Direct Action News From Germany

<http://directactionde.ucrony.net/>

Hommodolars (Chilean radical news)

<http://hommodolars.org/>

Informa-Azione (Italian radical news)

<http://informa-azione.info/>

Suie & Cendres (Belgian radical news)

<http://suietcendres.blogspot.com/>

Takku (Radical news from Finland)

<http://takku.net/>

This Is Our Job (Spanish translations)

<http://thisourjob.org/>

Tokata (Spanish language anti-prison news)

<http://boletintokata.wordpress.com/>

Total Liberation (Total war news in Spanish)

<http://liberaciontotal.lahaine.org/>

Viva La Anarquia (Chilean comrades)

<http://vivalaanarquia.wordpress.com/>

War on Society (USA in translation)

<http://waronsociety.noblogs.org>

325 Distro >

On our website you can download issues of 325 and there are booklets and posters to download as PDF, for printing and reproduction. Our Distro also stocks a small selection of anarchist, anti-capitalist and anti-industrial books, pamphlets and magazines, plus CD's, DVD-R's etc. If you run a distro or produce a zine that you think we would be interested in, please contact us and arrange an exchange. Paper copies can be picked up from our distributors or contact us to arrange delivery. Copies are distributed at cost - donation.

We want to especially thank everyone who has written, translated, drawn, distributed, stickered and given us money and energy to get this zine out.

ACN : (Nameless Hardcore Unknowns...)

Appeal for Cash: Producing this zine costs a lot of money, please donate to 325. There is always a need for financial solidarity and laptops/ printers/ etc. If we had more cash at our disposal, we would be able to focus more on improving our distribution schedule, supporting revolutionary prisoners and helping out anarchist/autonomous groups in South East Asia.

Contact us via our webpage.

It's over!?



Nothing is over, just another edition of **325** finished and put on the streets. When you are ready to recycle this zine to your friends, look out for the new titles from **Elephant Editions**, including the long-awaited English translation of "**Huye, Hombre, Huye**", by **Xose Tarrio Gonzales**. This classic book written by an anarchist in the FIES (isolation) units of Spain was widely received to acclaim and connected to the stories of the book is "**Adiós Prisión**" by **Juan José Garfía**, which is a collection of prison escape stories of the same period. Also soon to be published by **Elephant Editions** is "**We're going to burn the city to the ground**", a book of texts by **Mauricio Morales**, the slain Chilean anarchist.

Coming soon from **Actforfreedomnow** is a zine all about the **RO-Revolutionary Struggle**, including new introduction and their last communique which has never been translated into English. Plus, not least, a new **Actforfreedomnow** website hosted by the comrades at **nostate.net**

Nothing is over - Everything continues!



Amoeba Action ("divided we conquer, together we form multicellular war machines")

the disconcerting verimilitude of overwhelming perplexity



as determined by arbitrary and unreasonable phenomena

From the Psychedelic Revolution:

Ok, so it's a bit of running theme in 325 that we reserve the last page or so for something a bit far-out or hallucinogenic, texts which might not usually be found anywhere else. Anyway, in this frame, for the last few paragraphs, is part of a communique written by the revolutionary psychedelic LSD theorist and trickster/disgraced intellectual academic, **Timothy Leary**, who rebelled against the CIA's control of LSD and used it to kick-start a cultural revolution. This is from an open letter he wrote after he escaped from prison with the help of the armed groups **Weather Underground** and **Black Panthers**, in a time of great world upheaval.

*... Listen. There is no compromise with a machine.
You cannot talk peace and love to a humanoid robot whose every Federal
Bureaucratic impulse is soulless, heartless, lifeless, loveless. ...*

In this life struggle we use the ancient holy strategies of organic life:

1. Resist lovingly in the loyalty of underground sisterhoods and brotherhoods.
2. Resist passively, break lock-step & drop out.
3. Resist actively, sabotage, jam the computer & hijack planes & trash every lethal machine in the land.
4. Resist publicly, announce life & denounce death.
5. Resist privately, guerrilla invisibility.
6. Resist beautifully, create organic art, music.
7. Resist biologically, be healthy & erotic & conspire with seed & breed.
8. Resist spiritually, stay high & praise god & love life & blow the mechanical mind with Holy Acid & dose them & dose them.
9. Resist physically, robot agents who threaten life must be disarmed, disabled, disconnected by force & Arm yourself and shoot to live & Life is never violent.
To shoot a genocidal robot policeman in the defense of life is a sacred act.

*... Listen, the hour is late. Total war is upon us. Fight to live or you'll die.
Freedom is life. Freedom will live. ...*

Timothy Leary, from the fourth communication of the **Weather Underground**,
September 15, 1970



325.nostate.net